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The works of
Robert [illegible].

Mary Wood
from her son
Richard
1/1, 1841.

Truth Triumphant,

Through the

SPIRITUAL WARFARE,

Christian Labours

AND

WRITINGS

Of that Able and Faithful

Servant of JESUS CHRIST,

Robert Barclay.

Who Deceased at his own House at URY, in the Kingdom of SCOTLAND, the 3d Day of the 8th Month, 1690.

IN THREE VOLUMES.

Heb. xi. 4. *He being Dead, yet Speaketh.*

LONDON: Re-printed and Sold by the Assigns of *J. Sowle*, at the *Bible* in *George-Yard* in *Lombard-Street*, 1718.

THE

Preface to the Reader.

WHEN the **Son** of **God** had wrought that mighty Miracle of *feeding* 5000. *Perſons* with only *Five Loaves* and *two ſmall Fiſhes*, he ſaid to his Diſciples; * *Gather up the Fragments that Remain, that* **Nothing** *be Loſt.* This *Preface* no ſooner fell to my Share, than this *Paſſage* was brought to my Mind; and very aptly to the Occaſion. For our Bleſſed Lord having alſo Effectually *Gathered* and *Fed* his People by his *Diſciples* in this Generation, it is a *Duty* we Owe to God and our ſelves, as well as to them, That *we Gather up the Remainder of their Teſtimonies of Love and Service, that ſo nothing be Loſt.* To **God** we Owe it for his *Unſpeakable Benefit*; to *our ſelves*, for our *Example* and *Inſtruction*; and to the *Memories* of ſuch *Deceaſed Brethren*, as their Juſt but *Fairer* and *more laſting Monuments*, than thoſe of *Engraven Tables* of *Marble*, or *Statues* of *Braſs*: As their *Works* look beyond this *World*, ſo their *Praiſe* will out-live it. There is an *Unfading Glory* in the *Labours* of *Good Men*: And though *Death* is permitted to draw a *Dark Shadow* over their *Perſons*, they will *Live* in the Juſt Reputation of their *Good Works*; the *lively Characters* of their *Undying*, *Pious Minds*: It cannot wither their *Fame*, or obliviate their *Names*; On the contrary, *Death* often ſilences *Envy*, and augments their deſerved *Praiſe*.

 The

* John 6. 12.

The *Author* of these *Collected Labours* was one of them; and as he has *left us*, so has he *left These* to us for his *Legacy*; the *better Part* doubtless of his *Estate*, as befitted the *Divine Nature* of our *Kindred*. Not therefore for *Ostentation*, or to Indulge a *Worldly Custom*, but to the *Glory* of the *Invisible God*, the *Edification* of his *Church*, the *Benefit* of *all People*, and as a *Testimony* of our Respect to the *Deceased Author*, and of his *Fidelity* and *Service* to the *Truth*, This Ensuing Volume, *Reader*, is published, as thou seest: Which brings me to the *Nature* of it; and the several *Parts*, that do Compile it.

Divinity; *Plain*, *Sound*, *Christian Divinity*, the most Glorious and Entertaining *Object* of the *Soul* of Man is the Subject Matter of this following Book; *Divinity*, I say, in all the right Senses of the Word: In its *first* and *stricter Sense*, to wit, the *divine Nature* or *Godhead*, this is Humbly and Reverently Considered; but more especially in its *larger* Acceptation, *viz.* Of the *Knowledge* of *God*, and those *Doctrines* of *Truth* and *Order*, *that immediately relate to the Duty we Owe to God and Man*, *both in and out of Society*. In short *Faith* and *Practice* (which is the *Course* Mankind should *steer* through this *World* to the Haven of *Everlasting Rest*) as we cannot find a *better Subject*, so it will be hard to find it *better treated* and followed; not because he was more of a *Scholar*, than some others, but in that he was more *gifted*, than many others. For this *Knowledge* of *Divinity* comes not by the Means of *University-Learning*; but that of the *School* of *Christ* by the *Illumination* of his *Light* and *Spirit*, and the Holy *Doctrine* and *Discipline* of his *Cross*; in one great but true Word, **Regeneration**; which is an *experimental Science*, and to be had

without

without Money, and without Price, and that both by *Gentle* and *Simple*, *Rich* and *Poor*, &c. but not without *Labour*, *Pain* and *Travail*. Which made our bleſſed Lord ſay, * *Labour not for the Bread that periſhes; but for that which endureth to Everlaſting Life.* And the Apoſtle tells us, *We muſt work out our Salvation with Trembling, and give Diligence to make our Calling and Election ſure.* It conſiſts of divers † *Operations*, but all by the ſame *Light* and *Spirit*; and becauſe all have need of it, all partake of it, that they may profit by it. *It Enlightens all that come into the World*, ſays the beloved Diſciple; and *whatſoever may be known of God, his Mind and Will, is manifeſted in them*, for ‖ *God* (by the *Revelation* of this *Light*) *hath ſhewn it unto them*, ſays the Apoſtle to the *Romans*. And again; *Whatſoever is Reproved, is made manifeſt by it*; It is made the *Touchſtone* of our *Lives* and *Converſations*, for we are to bring our Deeds to it. It leads to the Benefit of the *Blood* of *Jeſus*, That *cleanſeth from all Sin and gives us Fellowſhip with God and one with another*, as his Children and People. It is our § *Armour* alſo againſt all the *Fiery Darts*, and Furious *Aſſaults* and Crafty *Workings* of *Satan*, our great and common Enemy: Nay, *the Nations of them that are ſaved, muſt walk in* this *Light*. Yea, it is the *Light* of the *Soul* on *Earth*, and the *Light* of the *Spirits* of the *Juſt made perfect* in *Heaven* too in the divers *Degrees of it*: And *Man* is *Darkneſs*, as to Divine Matters, till he turns to this bleſſed *Light* in him: which is the true *Manifeſtation* of the *Son* of *God* to and in the *Soul* and *Mind* of Man; the *real Seed* and *Root* of all *divine Knowledge* and *Life* in Man, which only gives

* John. 6. 27. Phil. 2. 12. 2 Pet. 1. 10. † 1 Cor. 12. 4, 5, 6. Joh. 1. 9. ‖ Rom. 1. 19. Epheſ. 5. 13. Joh. 3. 20, 21. 1 Joh. 1. 5, 6. 7. § Rom. 13. 12. Rev. 21. 23, 24.

him a *Sight*, *Senſe* and *Savour* of divine Things, and of that *Immortality* he otherways vainly talks of, and hopes for. * *The Spirit of Man is the Candle of the Lord* indeed, when it is *lighted* by this *glorious Light*: but in the *Wicked* it is ſaid to be *often put out*; not the *Light* it ſelf, but *Man*'s *Spirit*, which becomes a *dark Candle* again, (as it was, before it was *enlightned* by this *true Light*) through his *Diſobedience* to it. It is called *Light*, becauſe of that *Diſcovery* it makes, and ſure *Evidence* it gives of *God*'s *Mind*, and *Man*'s *Duty* and *Ways*. That which is called *Light*, is alſo called *Spirit*, becauſe of the *Life* and *Senſe* it begets in the *Soul* of its *Condition*: It *Quickens* Man, that was *dead* in Sins and Treſpaſſes; for *Sin hardens* the Heart, as well as *darkens* the Underſtanding: And this Glorious Principle by its Spiritual Efficacy makes it *ſenſible*, *ſoft* and *Tender*; ſo that the *leaſt Sin* is *felt*, as well as *diſcerned*. Not an *evil Thought* paſſes, or a *Temptation* to it, but this *living Heart* turns againſt it: An *Antipathy* ſhews it ſelf, and *Get thee behind me Satan*, is the determined Sentence of the *enliven'd Soul*. It is of this *Spirit* the Apoſtle ſpeaks to the *Corinthians*, and it makes almoſt an *Intire Chapter*. He tells us, that it § *ſearches the deep things of God*; and without which Man cannot *diſcern ſpiritual things*: And he gives a *Reaſon* for it too, grounded on his own *Experience*, the juſt Authority of his Confidence; becauſe *The natural Man perceiveth not the things of God, neither can he* (as ſuch) *becauſe they are ſpiritually diſcerned*. The *natural Man* may talk of them, of *God*, his *Nature* and *Attributes*; of *Chriſt*, his *Relation*, *Natures* and *Offices*; of *Regeneration*, which is the great Work of the *Son* of *God* in

* Prov. 20. 27. § 1 Cor. 2.

in and upon Man: But Alas! that is all the *Natural Man* with all his *Natural Powers* and *Skill* is Capable of; he can go no deeper: 'Tis all *Hear-ſay* and *Imagination.* For they are a *Myſtery* ſhut up cloſe from all Unſanctified Hearts and Heads: Yea, they are all wrapt up, and ſtrongly incloſed in this *Holy Seed* of *Light* and *Spirit*, that ſhines in the *dark Hearts* of Men, and through the Power of that *Darkneſs* they cannot Comprehend it. The *Ground* of which *Darkneſs* is **Diſobedience:** Which made Chriſt ſay to the *Jews*; * *If you will do the Will of God, you ſhall know of my Doctrine, if it be of God or not.* I ſay, the *Myſtery*, *Power* and *Virtue* of *Chriſtianity* is ſhut up in this *divine Seed*: And if thou, O *Reader!* knoweſt it not, but art only *ſpeculatively* a *Chriſtian*, open thy Heart, and let it into the *good Ground*; and thou ſhalt quickly find the *Efficacy* and *Excellency* of it in the *Fruits*, that will ſpring from it: The *Increaſe* will be very great, and the § *Taſte* thereof *ſweeter* much than the *Honey* or the *Honey-Comb.* *She is a Tree of Life* (ſaid a *Wiſe* and a *great King* of old Time) *to all them that lay hold upon her; and happy is every one, that retaineth her: for her Fruit is better than Gold, and her Revenue, than choice Silver.* It was by him ſtiled *Wiſdom*, becauſe it made him *wiſe*; and will make every one, that is *taught* by it: For it makes People *wiſe* to *Salvation* by teaching them the *Fear* of the *Lord*, and to *depart from Iniquity, and every evil Way:* All ſuch are ſaid to have a *good Underſtanding.* The Apoſtle *Paul* alſo calleth it the *Grace* of *God*, *that bringeth Salvation, that hath appeared to all Men*, &c. **Grace**, becauſe it is *God's Free Gift*,

* Joh. 7. 17. § Pſal. 19. 10. Prov. 3. 18. *Ch.* 8. 19. *Ch.* 9. 10. Job. 28. 11. Pſal. 10. Tit. 2. 11, 12, 13.

not our Merit or Purchaſe. * *God ſo loved the World, he gave his only begotten Son to ſave it*; who was *full of Grace and Truth: And of his Fulneſs we receive Grace for Grace* in order to Salvation. In which Saying of the Apoſtle *Five* things are to be ſeriouſly remarked, as Comprehenſive of the very *Body* of our *Chriſtian Divinity*. Firſt, the *Principle*, *Talent* or *Gift*, which God giveth to Man; and that is his *Grace*, *The Grace of God*, &c. Secondly, this *Grace*, *Talent*, *Gift* or *Principle* is *ſufficient* to the End, for which it is given, *viz*, *It bringeth Salvation:* God beſtows it for that Purpoſe. *Paul* might well ſay ſo, that had tried the *Power* and *Virtue* of it under the greateſt *Temptation:* As God told him, his § *Grace* was *ſufficient* for him; ſo he found it to his exceeding great Joy. Thirdly, The *Univerſality* of God's Bounty; *It appears to all Men*, more or leſs. It is ſo intended; *Chriſt died for all*, and diſtributes *Grace* to *all*, that *all* might come to the † *Knowledge* of the *Truth*, as it is in *Jeſus*, and be *ſaved*. Fourthly, The *Way*, by which the *Sufficiency* and *Univerſality* of it is demonſtrated, and that is, *The Teaching Quality and Virtue of it*, v. 12. *Teaching us, that denying Ungodlineſs and worldly Luſts, we ſhould live ſoberly, righteouſly and godly in this preſent World.* This every one feels in his own Boſom at Times, and that of all *Religions* and of all *Nations*; A *juſt Monitor*, a *ſecret Reprover*, and a *faithful Witneſs:* Bleſſed are they, that give heed thereunto, and learn of it what to *leave*, and what to *do*; what to *ſhun*, and what to *embrace:* For it ‖ *leads in the Ways of Righteouſneſs, and in the midſt of the Paths of Judgment.* It is by this, God *ſheweth*

* Joh. 3. 16. *Ch.* 1. 14. 16. § 2 Cor. 12. 8, 9. † 1 Tim. 2. 4. ‖ Prov. 8. 20. Mich. 6. 8.

eth Man his Thoughts, and what he doth require of him: This it is, that Man has made an *Adversary* by his *Iniquities*; which he must make *Peace* with, lest he bring him before the * *Judge*, and he cast him into *Prison*, and he come not out, till he has paid the *uttermost Farthing*. This Inward Teaching, Reproving, Exhorting *Light*, *Spirit* or *Grace* of God Learns us *Two Lessons*, which make up the holy Order of our *Conversion* and *Salvation*. 1. *What we are to Deny*: 2. *What we are to Do*. We are to *deny Ungodliness* and *worldly Lusts*; and it will shew us, what they are both *within* and *without*, in *Thought* as well as in *Word* and *Deed*, if we will attend to it, and *watch* and *wait* upon it. And though the *grosser Evils*, that carry the largest Characters of Impiety, are easily seen and observed; yet there are *Lusts*, that lie near, and stick close, that are less perceptible; and it may be, are hardly by some thought *evil* neither: As in Relation to *Extreams* in *Food*, *Apparel*, *Furniture*, *Discourse*, *Converse*, *Gain*, *Honour*, *Revenge*, *Emulation*, &c. And there is an *Ungodliness* in a *Mystery* too, which utterly mistakes and overthrows the true Nature and End of *Religion*, as well as *palpable Enormities*: Such is; setting up the *Form* above the *Power* of Godliness, *Humane Traditions* above the *Scripture*, and Opposing that to the *Spirit* of *God*, which it Testifies of and so often refers unto, and making, and pressing *Civil Edicts* about Matters of *Faith*, and suffering none to Live and Enjoy what is their own, and prosecute their *lawful Callings* for the Maintenance of their Families; unless they will forgo *Convictions*, play the *Hypocrite*, be of their *Creed*, and receive their § *Mark in their Forehead*,

* Mat. 5. 25. § Rev. 13. 16. *Ch.* 14. 9.

head, or at leaſt in their Right Hand; by which Means they have made a worldly Intereſt and Empire of the Church, and of *Religion* (that ſhould be the *Purity* and *Peace* of the *World*) a meer *Step* and *Teſt* to *Temporal Preferment*. Theſe are the Things, under which *Religion* and indeed *Civil Society*, and true, *Civil Policy* groan, as well as other Impieties; though by worldly Men, and ſome, that would be thought *Religious* too, this is as little ſeen, as the *more ſenſual Ungodlineſs* is amended. For all which the Eternal God is come by many *Judgments*, and coming in * *Flames* of *Fire* to *Execute Vengence upon the Wicked*, whatever Carnal and Secure Minds think: And it is not the leaſt of our *Miſeries*; that we are but too *Unſenſible* of it.

Thus we ſee, what we are Taught by the *Grace* to *deny*: Let us *next* conſider the *other Part* of our Duty, which the *Grace* teacheth us, and that is, *What we are to do? Teaching us*, ſays the great and Zealous Apoſtle, *that denying Ungodlineſs and worldly Luſts, we ſhould live* Soberly, Righteouſly and Godly *in this preſent World*. This is alſo a moſt Comprehenſive Expreſſion; a plain and eaſy *Compend* of our *Active Duty* to *God* and *Man*, yea, to *ourſelves*.

Soberly, That is, with Moderation, Temper, Government of our Paſſions and Affections: § *Let your Moderation be known unto all Men*, ſaid the ſame Apoſtle; His *Reaſon* was preſſing and unanſwerable, *For the Lord is at Hand*. So be *Sober*, for the *Lord's at hand*; and let Men ſee, that we are ſo. Though the Exhortation chiefly regards *ourſelves*, that we may not Abuſe or Diſorder our ſelves, Overdo or Act in reference to our own Perſons and Affairs: As if he had ſaid; be

* 1 Theſſ. 1. 7, 8. § Phil. 4. 5.

be ſober and moderate in thy *Giving*, *Getting*, *Converſing*; in thy *Pains* and *Pleaſures*, in *Thoughts*, *Words*, and *Deeds*; in thy *whole Man* and *Life*.

Righteouſly, Refers to our *Neighbour*, to do as we would be done to: To defraud none, oppreſs none; but diſcharge all Relations and Conditions uprightly, to * *Parents*, *Magiſtrates*, *Husband*, *Wife*, *Children*, *Servants*, *Neighbours*, *Strangers*, *Enemies*: *Juſt Weights* and *Meaſures*, *Old Land-marks*, and an *even Ballance*; Theſe are well-pleaſing to God in all Ranks and Relations.

Godly *in this preſent World*, relates chiefly to *God*, the *Faith*, *Woſhip* and *Obedience* we owe to him: *Obedience* by a pious Life; § *For this is the Will of God*, *even* our *Sanctification*: *without Holineſs none ſhall ſee* him. So that to be *godly*, is to Live after *God*, not the *World*; and after his *Spirit*, not our *Fleſh*; but to † *Crucify the Fleſh with the Luſts thereof*, and *put on the Lord Jeſus Chriſt* (his *Meekneſs*, his *Patience*, *Humility*, *Mercy*, *Forgiveneſs*, *Love*, *Temperance* and *Righteouſneſs*) *and make no* more *Proviſion for the Fleſh to fulfil the Luſt thereof*: No more be in Pain, what we ſhould *eat* or *drink*, or *put on*, or how we may make our ſelves *Wealthy* or *Mighty* in the Earth, after the Way of the *Old Gentiles*, that knew not God; as is the Cuſtom of almoſt the whole Chriſtian World (ſo called) at this very Day, (which *General Declenſion* ſhews, that a *general Judgment*, and an *Over-flowing Scourge* of God is at Hand:) but to *ſeek the Kingdom of God* firſt, and deny our ſelves, and *watch* and *pray*; *waiting* all the Days of our ¶ *appointed Time*, until our Great and Laſt *Change* ſhall come, So that *God*-

* 1 Cor. 6, 7, 8, 9. Epheſ. 6. 1--10. Col. 3. 20--25. Prov. 20. 10. *Ch.* 22. 28 § 1 Theſſ. 4. 3. † Rom. 13. 12--14. Gal. 5. 22--25. Matth. 6. 31--33. ¶ Job. 14. 14.

Godlineſs is *God-likeneſs*; *Tranſlation*, *Renewing*, yea, the *Firſt Reſurrection*, that thoſe who Attain to it, the *ſecond Death* ſhall have no *Power* over them. This * *Godlineſs with Contentment* is the *greateſt Gain*, and *profitable* in *all things*; the Sum and Subſtance of *Religion* and of all God's *Diſpenſations* in the World; yea, the very End of Chriſt's Coming, and the bleſſed *Fruit* of his *Victory* over *Hell*, *Death* and the *Grave*; that *Sin might have an End*, the *Devil's Works in Man and Woman be deſtroyed*, and Man made an § *holy Temple* and *Tabernacle* for *God* to dwell in. This is *Godlineſs*, and this *Godlineſs* is the *Way to pleaſe God*; to *lay up Treaſure in Heaven*, to be *Fruitful* in *Grace*, *rich* in *Faith* and *good Works*, and *to lay hold on Eternal Life*, and *become Heirs of an Inheritance Incorruptible.*

Which brings me to the *Fifth* and *Laſt* Thing obſervable from this Comprehenſive Paſſage, *viz.* The *Comfortable Reward* and *End* of this *Life* and *Grace*, in *verſ.* 13. *Looking for that bleſſed Hope and the glorious Appearing of the great God, and our Saviour, Jeſus Chriſt:* That is, Looking for the *Fulfilling* of that bleſſed *Hope*; to *Have*, what they *Hoped* for: An *Hope*, that does not make *Aſhamed* thoſe that have it; but is an *Anchor* to the *Soul* in the greateſt *Storms*, that Attend Men on their Way to Bleſſedneſs. It is for the Accompliſhment of this *Hope*, the gracious Livers have a *Title* to Expect and Wait. They that have been Taught by the *Grace*, what to *deny*, and what to *do*, and to look and live above the *World*, and by an *Eye* of *Faith* to pierce through the *dark Clouds* of *Time*, and ſtedfaſtly to look into the things

* 1 Tim. 4. 8. *Ch.* 6. 6. 1 Joh. 3. 5, 8. § 2 Cor. 6. 16. Mat. 6. 20. 1 Tim. 6. 18, 19.

things that are *Eternal*, they are but *Travellers* and *Pilgrims*, as were all the *godly Fathers* of old Time; and expect with them a * *City, whose Builder and Maker is God.* These wait for the *glorious Appearing* of the great God, and their Saviour *Jesus Christ*, as the Blessed End of their *Hope*; and to them he will certainly come, as the Glorious and Faithful Rewarder of the *Faith*, *Obedience* and *Perseverance* of his poor Disciples and Servants: *They shall Reign with him a Thousand Years, and for ever.* Their Obedience and Sufferings are but Temporal, but the Recompence Everlasting: § *Eye hath not seen, nor Ear heard, nor has the Heart of Man been able to perceive the good Things, that God has laid up in Store for those that love him*; But in the Heavens, that do not wax Old, and which will never pass away, *those holy Courts of God*, the true *Followers* of *Jesus*, the *Children* of *Light* and *Disciples* of the *Cross*, that come through the many Tribulations (from *Conviction* to *Conversion*, from *Conversion* to *Consummation*, the End of all) shall Understand, Taste and Enjoy those *Hidden* and *Divine Pleasures*, that are as Ineffable, as they are Eternal.

This, *Reader*, is the *Old Divinity*, that of Christ and his blessed Apostles Time and Teaching, renewed in our Days by the *fresh Breaking-forth* of the same *Light*, *Spirit* and *Grace*, that brought this *Doctrine* of *Immortality* to Light in those *Primitive* and *Happy Ages*; yea, *Immortality* it self, a *divine*, *Never-dying Life* into the *Soul*, that which quickens it out of the *sleepy* and *dead Estate*, *Sin* brings it into, by which it looseth all Savour or Relish of Spiritual Things. I say, this is the *Divinity* God has Renewed among us,

* Heb. 11. 10. § Isa. 64. 4. 1 Cor. 2. 9, 10. Psal. 84. 1, 10.

us, an *experimental* Work or Operation of his *Light*, *Spirit* and *Grace* in our Souls: This *(Light)* is the great *Luminary* of the *Intellectual World*, that expels the *Darkneſs*, and ſcatters the *Miſts* of *Sin* and *Death*, that the *Souls* of Men labour under, where it is Received and Obeyed. This is the *Day* of God, in which the Whole World has a Viſitation; that by which we are to ſee our Way to God, and Duty to him and all Men, as the outward Sun is the Means, by which we ſee our outward Ways, and the Difference of outward Things. This was the Principle, that divinely endued the Author of the enſuing Volume, and has enabled him to Write of God and his Attributes by the Power and Truth of them upon his own Soul: He felt his *Juſtice* in himſelf for his Diſobedience; His Mercy by the Forgiveneſs of his Sins, through Faith and Repentance; His Holineſs by the Sanctification of his Grace through Obedience to the Teachings of it; That God is a Spirit, by the Spiritual Operations upon his own Soul, the Spiritual Part of himſelf; And Omnipreſent, becauſe he felt his Preſence, or him preſent as a Reprover, or a Comforter, where-ever he was or went: Omniſcient, for the ſame Reaſon; becauſe he could not think amiſs, but he was ſenſible in himſelf, that God knew and ſaw it, by the Reproof that followed it: Omnipotent, becauſe he Experienced that Power, by which the Soul is Redeemed from Death, and Sinners are made Saints; the moſt excellent and ſelf-evident Proof of God's Omnipotency or All-ſufficiency. For nothing can Regenerate, but that which Made; nor Renew, but that which Created: And as the Heavens are nobler than the Earth, ſo is the Soul,

Soul, than the Body; *Renovation* and *Redemption*, than *Creation*; And *Resurrection* than our *former Life*,

This, *Reader*, thou shalt come to know to be true, as any *Demonstration*, that can be made to thy *outward Senses*, if thou wilt but *turn in thy Mind* to this *Teacher*, and wilt become the *humble Scholar* of this *Divine Master*, and *learn* of Him in true *Silence* and with *Diligence*. Ponder what I say: Wouldst thou *know God*, and be fitted for his *Heavenly* Mansions, seek him in his *Image*, and thou wilt know the *Original* by it. Be thou but as *Clay* is in the Hands of the *Potter*, *pliable*, and he will *form* and *fashion* thee aright: He will make thee a *Vessel* of *Honour* for his own House and Use; and by the *Self-denyal*, *Love*, *Purity*, *Patience*, *Righteousness*, &c. that he will work in thee, or work thee into, thou shalt be able to pronounce truly and knowingly, *God is, and that he is a Rewarder of them that fear him. Surely, there is a God in all the Earth:* Then wilt thou be able to say with holy *David* and *Mary*; * *O my Soul, bless the Lord, and all that is within me, praise his holy Name: My Soul doth magnify the Lord, and my Spirit rejoyceth in God my Saviour; for he is good: for his Mercy endureth for ever!* Amen, Lord Jesus! *Amen.*

I am now come to the *Labours* of our *Author*; and shall mention them according to their respective *Times*, with the *Nature* of their *Subjects* in brief, to Inform and Excite the Reader to their Perusal.

The First of them in Order of *Place*, was so in Order of *Time*; it is called, **Truth Cleared of Calumnies:** He writ it, at least published it 1670. The Occasion of it was a Book, intituled, *A Dialogue between*

* Psal. 103. 1. Luke 1. 46, 47.

between a Quaker, *and a ſtable Chriſtian:* the Invention (it is ſuppoſed) of one *W. Mitchell*, a *Preacher* near *Aberdeen*; the Diſingenuous Fruit of a long Controverſy between him, and ſome other bitter *Sticklers*, and the People called *Quakers*, who as well by that Diſcourſe, as in the Pulpits of thoſe Times, were Repreſented (as was our Lord Jeſus and his Followers) the *worſt* of Men, *poſſeſt* of the *Devil*, and *Blaſphemers*, under Pretence of being led by the Spirit: And for their *Principles*, that they *denied the true Chriſt*, *Angels*, *Heaven* and *Hell*; That they held no Sort of *Reſurrection* of the *Body*, nor *final Judgment*; were *Enemies* to *Magiſtrates* and *Miniſtry*; Comparing them with the *worſt* of *Hereticks*, to inflame the People againſt them: A Field large enough for this *Zealous Young Soldier* to Engage his Adverſary in, and where one of a *leſs Capacity*, than God had bleſſed him with, might, without any *Præſumption*, have comforted himſelf with an *aſſured Succeſs*; which with much *Eaſe* and *Plainneſs* he hath obtained againſt the *Goliah-like Vanity* and *Præſumption* of the Author of the ſaid *Dialogue:* And in which he has detected the Power and Evil Effects both of Ignorance and Malice, and ſhewn and defended the *Innocency* of his *Friends*; and above all, the *Soundneſs* and *Scripture-Verity* of their *Principles*. It is written with Strength and Moderation.

His next Publick Service of this kind was publiſhed in the ſame Year, called, **Queries to the Inhabitants of** Aberdeen: It is the moſt Eminent Place in the North of *Scotland*, and near his Father's Seat, then alive, and many Years after. They contain the *Principles* and *Practices* of the Children of *Error* and *Truth*, wherein the Inhabitants of that Place eſpecially

ally might see themselves, *What they were*, and *what they should be*; and remember some of them what they once pretended to seek for, and enjoyed, and were fallen from: writ as an Apendix to the former Discourse.

His Third Book was writ in the Year following 1671. upon the same Controversy, and against the same Opposer, namely *W. Mitchel*, intituled, **William Mitchel Unmasked**: Being a *Rejoinder* to that Persons *Reply* to his *Truth Cleared from Calumnies*. In which the Dispute rises high, and the Contest seems sharp and close; but to every Impartial *Reader* the Advantage evidently runs upon our Author's Side: Who appears rather *Zealous* than *Heated*, and sharp on his Enemy's *Matter* than *Person*: for he rather pities his Enemy, than triumphs over his Weakness and Envy. Here, as in an *exact Draught*, the Reader has an Account of the fabulous Principles given under our Names, and those that we really profess; and the Pleasure, even Men pretending to Religion take, to render a *poor self-denying People* that, which they are not: As if they feared, we should be in the *Right*, or hold *Principles nearer*, to what they *profess* themselves to believe, than is convenient for their Interest with the People to allow; lest *that* together with the *Sobriety*, their worst Enemies confess to be so Conspicuous among them, should give them too great a Credit with their Hearers.

The next Year 1672. he writ **A Seasonable Warning and Exhortation to and Expostulation with the Inhabitants of** Aberdeen, **concerning this present Dispensation and Day of God's Living Visitation towards them**: A serious *Title* and *Dedication*, and a serious *Discourse*; they are

deeply indebted to his Love, Labour and Memory. I pray God, it may be as *Bread caſt upon the Waters* to the Inhabitants of that Northern City of this Famous Iſle of *Britain*, and that they and theirs after theſe many Days that have paſt, may find it to their Spiritual Edification; that they may know, there was a *Servant* and *Prophet* of *God* among them, with the Teſtimony of the Everlaſting Goſpel, which is the Power of God revealed in Man, to Regenerate him: May it never riſe up in Judgment againſt that People!

His Fifth Book was his *Catechiſm* writ in 1673. the Title, **A Catechiſm and Confeſſion of Faith, Approved of and Agreed unto by the General Aſſembly of the Patriarchs, Prophets and Apoſtles, Chriſt himſelf Chief Speaker in and among them:** *Which containeth a true and faithful Account of the* **Principles** *and* **Doctrines,** *which are moſt ſurely believed by the* **Churches** *of* **Chriſt** *in* **Great Britain** *and* **Ireland,** *who are reproachfully called by the Name of* **Quakers**; *yet are found in the One Faith with the* **Primitive Church** *and* **Saints**; *as is moſt Clearly Demonſtrated by ſome plain* **Scripture-Teſtimonies** *(without Conſequences or Commentaries) which are here Collected and Inſerted by way of* **Anſwer** *to a few Weighty, yet Eaſy and Familiar* **Queſtions,** *fitted as well for the Wiſeſt and Largeſt, as for the Weakeſt and Loweſt Capacities: And* **Expoſtulation** *with and Appeal to all other* **Profeſſors** *(of Religion.)* It was a *Scripture-Eſſay* in the Heat of divers Controverſies then on foot; and as of very good Uſe, ſo it has paſt Three Impreſſions before this. That at which the Author Aimed, was, giving the Clear and Native Sence and Authority of the Holy Ghoſt in Scripture upon every Point

Point of Faith and Practice, especially those that were Controverted; suggesting the Points successively in *Questions* from Head to Head, and giving *Answer* by proper Scriptures, without any Consequences, leaving it to every Reader to judge, how far the *Question* and *Answer* Agreed, and what Sence the *Holy Ghost* expreſt as to the Point stated in the *Question*: Be it (for Example) of *Faith*, *Works*, *Grace*, *Revelation*, *Justification*, *Sanctification*, &c. And indeed, it were greatly to be desired, that where Men cannot Agree in their *Comment*, who yet Agree in the *Text*, they would strive to Improve *Piety* and *Charity* under Generalities, where they do and can Meet, and would * *study to be quiet, and follow Peace with all Men, and Holineſs, without which no Man shall see the Lord.* It was a great Unhappineſs to Men, as well as an Injury to Religion itself, that it has been branched and broken into so many Parts and Points; and more, that some Men have so boldly and critically *Superfined* upon them; but worst of all, that Governments have troubled themselves to give them Authority, and make them the currant Creeds of their Countries; and to deny and put down as *Base* and *Adulterate*, all Principles or Doctrines of a differing Sence, though they have an Intrinsick Worth, and the Exemplary Virtue of their Professors to recommend them. But I must remember, I am writing a *Preface*, and not a *Book*: And yet before I leave this, I must say, that I very much value the Simplicity of this *Catechism*, and the Design of the Writer in it; and wish, That those who seek a Satisfaction by *Reading* of *Points* in *Religion*, would seriously Read it: For the Collection that is made out of

* Rom. 12. 10, 18. Col. 3. 14, 15.

the Scriptures to every Head ſuggeſted by way of *Queſtion*, carry that Clarity, Unity and Authority with them, that I would think ſhould ſatisfy the Serious, and ſilence the Curious Inquirer.

The Sixth Book of the enſuing Volume came out in the Year 1674. It is called, **The Anarchy of the** Ranters **and other Libertines, the Hierarchy of the** Romaniſts **and other pretended Churches, equally Refuſed and Refuted, in a** Twofold Apology **for the Church and People of God called** Quakers, **&c.** The Purpoſe of this Book was, as the reſt of the Title ſhews, to Juſtify his *Friends* from *Diſorder* againſt the Charge of one Sort of People; and *Impoſition and Tyranny over Conſcience* againſt the Miſtakes and Inſinuations of another Sort of People: Shewing farther, That as the *Antient Goſpel* is in this Age reſtored in its Purity by their Teſtimony; ſo the *Apoſtolical Order* of the Church of *Chriſt* is the *Practice* and *Ornament* of their *Chriſtian Society*, and ſetled upon its only right Foundation, *viz.* the *Love* and *Unity of the Spirit of Wiſdom.*

This Diſcourſe touching the tender Place, both of thoſe that Exerciſe a *Coercive Authority over Conſcience* on the one hand, and of thoſe, that to avoid the Extream, run into an *Abſolute, Perſonal Independency in Point of Order and Government*, on the other hand, both Sorts were not a little diſguſted; but the latter more eſpecially, that thought themſelves chiefly concerned in the Author's Intentions and Labour. And indeed, the Riſe and Ground of the Diſcourſe was the *Diſſatisfaction* of ſome, that profeſſed to be of the ſame Society, about the Methods of *Proceeding*, as a *Chriſtian Community* for the Honour of our Holy Profeſſion. Some miſtook him; others too deſignedly

ſignedly Inveighed againſt him: The Animoſity riſe ſo high in ſome few Leading Perſons of that Diſſent, as to queſtion his Sincerity to the Profeſſion he made of Religion in general, whiſpering him to be *Popiſhly Affected*, if not a *Papiſt*; and perhaps a *Graduated* One too: And *why?* Firſt, becauſe he was Bred in *France* at School, under an Uncle, that was a *Papiſt*, if not a *Prieſt:* Secondly, becauſe he maintained *Church-Authority* at as high a Rate, at leaſt upon the ſame Principles. But for the Firſt, his Father, who was always a *Zealous Proteſtant*, coming heartily to Embrace the Communion of the deſpiſed *Quakers*, and ſhewing himſelf an Exemplary Member of their Society, commanded his Son over, being yet a Child, and only ſent thither for the Advantage of a Relation, and of Learning *French* and *Latin* together; and that upon the preſſing Importunity of his Father's own Brother, that was Preſident of the *Scotch Colledge*, where the Learning common at our Schools, as well as at *Univerſities*, is daily taught.

To the Second Reaſon; It flows from *Weakneſs* or ſomething worſe. For firſt, If he defends the *Neceſſity* and *Service* of *Order* by any Arguments the *Church* of *Rome* has uſed to ſupport her Power, it cannot conclude him of the ſame *Principle* or *Spirit*, unleſs it were to carry it to the ſame End and Extremity; which is denied. Next: *Church-Government* muſt no more be denied, becauſe the *Church* of *Rome* pleads for it, than any other Truth that ſhe aſſerts: There are Principles held by *Jews* and *Turks* in common with *Chriſtians*, muſt *Chriſtians* therefore renounce theſe *Common Truths*, or be branded with *Judaiſm* or *Turciſm?* Nor is the Abuſe of a *Principle* or *Practice* by any Society a Reaſon, why another

Communion ſhould be abuſed for Retaining or Uſing it. The *Power* we claim and uſe, differs both in its *Nature* and *Object* from the *Power* uſed by the *Roman* and other Churches too: In *Nature*, for ours is not *Coercive* and *Penal* upon the Perſons or Eſtates of ſuch as Diſſent; and that not becauſe we want Power, but becauſe we believe it to be Evil to do ſo: But Theirs is *Coercive* and *Penal* either by themſelves or their Proxy, the *Civil Magiſtrate*, who is a Member of their Church. In *Object* they differ, becauſe their Authority regards Matters of *Faith* and *Worſhip*; but that we uſe, only *Order*, and the *Government of Society*. And here I muſt beſeech thoſe few, that are under any Diſſatisfaction, into whoſe Hands this may come, to ſtop a while, and ponder with the Spirit of Meekneſs and Wiſdom upon this Diſtinction, where I conceive the Streſs lies; and the Matter in Controverſy may receive a ſatisfactory Iſſue.

The *Proteſtants* accuſe the *Church* of *Rome* with the Addition of *Articles of Faith*, and *Inſtitutions* in *Worſhip* that are foreign to the Scripture, and the Firſt *Centuries* or more primitive Ages of the *Church*; and charge their Diſſent from her Communion upon that Head. The *Proteſtant Diſſenters* impeach *Proteſtant National Churches* in ſome Sence about Articles of Faith, but plainly and ſtrenuouſly with the Innovation and Impoſition of diverſe *Inſtitutions* and *Ceremonies* in Worſhip, that are not found in Scripture; which is the beſt and trueſt Tradition of the Belief and Practice of thoſe purer Times, in which they were written; and they lay their Separation upon this: Which has been followed with an Age of Severety on one Hand, as Zealous of *Church-Diſcipline*, and on the other Hand of *great Sufferings* both in Perſon

ſon and Eſtate out of *Conſcience* and *Zeal* for the *Simplicity*, *Purity* and *Example* of Scripture-Worſhip againſt *Humane Inventions*. But this is neither our Caſe, nor our *Diſſenters Pretence*; for we never Aſſumed to our ſelves a *Faith* or *Worſhip-Making-Power*, nor did any one of the moſt ſcrupulous of them ever Charge it upon us. We pretend not to introduce freſh Points of Faith, or other Methods of Worſhip than it pleaſed God by his Heavenly Light and Spirit to lead us into at the Beginning of our bleſſed Diſpenſation. There are no *Forms of Words*, *ſet Geſtures* or *peculiar Garments* Dedicated and Injoined among us, or any *Novelties*, as to our Places of Worſhip introduced, in which we Symbolize with others we Condemned, or differ from our ſelves in what we once owned. Our Caſe is *plain Order*, not *Articles of Faith*; and the Diſcipline of *Government*, not of *Worſhip*: We are a *Society*, and therefore cannot be longer Independent one of another. We believe indeed for our ſelves, and ought to do ſo, and came voluntarily into this Communion; the Ground of it being the Inward Perſwaſion of our own Minds, from a Spiritual Liking of Principles and Practice, and above all, that *Divine Senſe* and *Power*, which we felt to unite our Hearts in the Communion of Worſhip (without which primitive Senſe and Integrity, the beſt Part of the Fellowſhip will be loſt, and the reſt be but as a Body without the Spirit:) But being hereby drawn and engaged in Society, there is an *Outward*, a *Civil* and *Temporal Part*, that muſt be conſidered and diſcharged; though in Compariſon of the Inmoſt Motives of our Fellowſhip, it is but as a Body to the Soul. And in this Senſe we are not our own Maſters; We are in Subjection, and

muſt be in Subjection, a Kin one to another, and anſwerable one to another, and in ſome Sence one for another, at leaſt to thoſe that are without. For which Cauſe we cannot ſay as *Cain* Anſwered God, when he asked him, where his Brother was, *I am not my Brother's Keeper:* But as the Apoſtle ſaid, *We are not our own* in Reference to the Title God hath to us, and that not only by Creation, but by Redemption alſo; and that Faith, Worſhip and Obedience we therefore owe to him. So in *Society* we are not our own, but *Chriſt's* and the *Church's*, to good Works and Services, yet all in Love. For Example: All *Societies* have *Poor*, *Sick*, *Aged*, *Widows*, *Orphans*, &c. Theſe cannot be duly regarded and ſupplied, but by the Care of the Whole; nor that Care ſo effectually taken without Method; nor that Method ſetled without the Concurrence of the Communion: Here then is *Power*, and here is *Order*; what muſt he be called, that Oppoſes this? But yet further: All Societies *Marry*, *Trade* and *Converſe* promiſcuouſly, and have one Time or other ſome that are *Unjuſt*, *Litigious*, *Licentious*, and others; that though they may not fall under the Cenſure of thoſe without, yet deviate from their firſt Teſtimony and Principles, upon which they joined themſelves in Fellowſhip. What is to be done in this Caſe? Has this Society no *Power* to Eſtabliſh ſuch wholeſom Methods, as may prevent Diſorder and Scandal both to thoſe within and thoſe without? And is ſhe not the proper Judge as well as Authorizer, of what is fitteſt to be done in ſuch Caſes? Remembring all along, that it is not about Things relating to *Faith* and *Worſhip*, or ſuch a Sort of Exerciſe of Conſcience towards God; but about ſuch Things, as immediately refer to *Converſation* and

Practice

Practice among Men (wherein nevertheleſs we ought to have the Fear of God before our Eyes, that as the Apoſtle ſays, *We may do all things to the Praiſe and Glory of God)* I ſay, here is no need of ſuch an Exerciſe of Conſcience in theſe Things, as if it had *Faith* for an Object. Nor would it ſound congruous to common Senſe, that becauſe we may reaſonably plead *Conſcience* againſt acknowledging ſuch an Article of Belief, or practiſing ſuch an Inſtitution of Worſhip, which hath *GOD* for the Object, where *Conſcience* is not ſatisfied; therefore I may ſay, *It is againſt my Conſcience* to comply with ſuch Orders, as tend to *ſupport the Poor*, *viſit* the *Sick*, *help* the *Aged*, *End Differences*, *Reprove* the *Licentious*, *Comfort* the *Tempted*, *Reclaim* the *Backſlider*: Or if I ſhould ſay, *It is againſt my Conſcience to ask my Relation's Leave*, or the *Woman's* I intend to Marry, before I propound my Deſign to her, or to give them, or the Society I am of, any Satisfaction of my Clearneſs from all others, by ſtaying, before I Marry, ſuch a due Time for Inquiry, as they think Safe and Decent, both for my Credit and their own; and which is at the ſame Time the General Practice of that Society, of which I am a Member: This, I ſay, has no Conſequence or Coherence with the other *Juſt Plea* of *Conſcience*, that has *Faith* and *Worſhip* for Objects. It muſt be therefore at leaſt a Fruit of Inadvertency and Weakneſs, not to diſtinguiſh rightly between the Diſcipline of Worſhip, where Conformity is free, and the Diſcipline of Converſation and Society, where it is certainly Obligatory; or Society ceaſes. For what is Society, but a *Voluntary Compound of Independent Perſons*, or the *Reſignation of Singles into Community?* And what is every Member's Doing as it liſteth, but

a *Diſ-*

a *Diſſolution of that Society, and reducing it again into ſo many Singles* or *Perſonal Independencies?* And this is the Miſchievous Conſequence of *Liberty* Miſunderſtood, and Challenged in the wrong Place. I beſeech God to make *thoſe* ſenſible of it, that are concerned in the *Miſtake*, of whom I hope, and for whom I heartily wiſh the beſt; that they may *ſee*, we mean not any thing *againſt* the Truth, but *for* the Truth, nor to *Enthral* their Minds, but to *Adorn* their Converſation, and that of the Whole Society: And that what we plead for, do's not *ſubject* their *Conſciences*, but their Conveniences only to the General Good, which every private Perſon of Courſe delivers up to the Benefit of *Society*, when-ever he Joins himſelf to it; and has what is better, in the Room of it, the Sweetneſs of Civil or *Chriſtian Fellowſhip*. For if he *ſerves others*, which he was not equally *obliged* to before, he is alſo *ſerved* of *others*, that formerly owed him no *Obligation*: For the reſt, it is a *good Life*, which is a Duty incumbent; and ſo no *Tyranny* in Society to Require it, and Cenſure the Contrary. See then the Upſhot, pray, of this whole Matter: *Conſcience* is God's, therefore not *our's* to give, nor any Man's of Society to take or Uſurp: Conveniences are our's, and thoſe we ſubmit to the Benefit of *Society*, when we enter into it, for the *Advantages* we receive from it. And a *Juſt* and *ſober* Life is a general Duty; and therefore is not only no *Error* in the *Church* to Expect from every *Member*, but a *Duty* in Her to Look after: As it is her particular Intereſt to ſee, that we walk faithfully up to the ſpecial *Principles* of *Communion*; and wherein we are Deficient, ſhe may *Exhort*, and if *Refractory*, *Rebuke*; and

if

if *Incorrigible*, *Cenſure*, according to Chriſt's * *Rule* and *Command* in that *Caſe* long ago provided.

I know, it is Objected, *That moſt of thoſe Methods of proceeding, that are amongſt us, as a Religious Society, came firſt from one or other of the Brethren, and had not a formal Settlement.* But with all Humility let me Anſwer, That *firſt*, if it were ſo, they were *Elders* and *Fathers*, that were approved through many Tryals, and *worthy of double Honour*. *Next*, They were ſuch, as at the *firſt* we received gladly; and we could even have *pluck'd out* our *Eyes* to have ſhewn our true *Value* and great *Affection* for them, as thoſe of old expreſt for *Paul:* And if we received *joyfully* the *greater things*, that concern our Salvation, through their *Miniſtry*, Are they Unworthy or Unfit to Convey and communicate in the Love of God, good and wholeſom *Advice* about the *outward things* of our *Fellowſhip?*

But, beſides all that might be ſaid upon this Head, to render our *Compliance* Reaſonable or Chriſtian, it is plain, that the *Church* of God, Gathered by the Miniſtration of his Spirit through his Servants, hath almoſt Univerſally received, and with Comfort and godly Profit practiſed that good Order ſo Recommended unto them by divers Elders and Brethren; particularly our Ever-honourable Elder Brother, **George Fox**, that faithful Miniſter of our Lord Jeſus Chriſt, and Eminent Apoſtle of our Time and Day, whom the Lord ſent forth with a Teſtimony of the *True Light within*, *Enlightning every Man that cometh into the World*, and that in great Dread and Authority, who proved a Fruitful Branch, yielding much Fruit to him that had called him; living to

ſee

* Mat. 18. 17.

ſee many Thouſands gathered to and Setled in that Teſtimony. He Preached the *Light* by Word and Writing; he Walked in the *Light*, and Suffered for it, and Departed in it; in which he Lives and Reigns for ever! And whoever Reads thoſe Papers he writ to the Church of God in reference to theſe Things, will find, he uſes very ſparingly his Authority of *Elderſhip*; and whatever he might have ſaid, that he hath ſaid nothing, which did not Conſiſt with the moſt Exemplary Sweetneſs and Humility, far ſhort of that Power the Apoſtle * *Paul* uſed to the *Corinthians*, *Philippians*, *Coloſſians*, *Theſſalonians* and *Timothy*, where, as well as in divers other Places, he Commands and Charges them over and over, as well in Matters of *Order* relating to the *Well-Governing* of their Chriſtian Society, as Matters of *Faith* and *Worſhip*. And no Wonder; for he that had allowedly Injoined the greater, needed no earthly Diſpenſation to Require the Leſſer. So that I muſt beſeech ſuch as are Diſſatisfied, to look into the Way of God's *Spirit* in all *Diſpenſations*, more eſpecially that of the *primitive Church*, and compare them with the *Teſtimony* of God's *Servants* in our *Diſpenſation*, and Weigh, in the *Spirit* of *Love* and *Meekneſs*, with a good Underſtanding the *Treatiſe* we are now upon (and *another* in *Defence* of it) in the following *Volume*, with the Liberty I have taken in a *Preface* upthis Occaſion, to *Open* my ſelf unto them for their better Underſtanding and Satisfaction, as to the Nature of thoſe Things, and of that *Power*, which they take *Offence* at; and the *Mind* and *End* of their *Friends*, that Recommended, and ſo generally practiſe them.

* 1 Cor. 6. to 13. Ch. 11. 16. Ch. 14. 2 Cor. 6. 14, 15. Phil. 3. 17. Col. 4. 10. 1 Theſſ. 4. 1, 2. 2 Theſſ. 2. 13. Ch. 3. 4, 6, 7, 12. 1 Tim. 1. 6. Chap. 21. 2 Tim. 2. 14, 15. Ch. 4. 1, 2.

them. O that a *divine Senſe* and *Savour* may fall upon them, and that the *Antient Kindneſs* may ſpring! For if *Love* can *cover real Faults*, ſurely it can *overcome imaginary* ones, and *Reſtore* thoſe, that have Miſapprehended Perſons or Things, to the *Ancient, bleſſed Unity* they once enjoyed. Here it is, that deep Saying of the Apoſtle may be Applied; * *To the Pure all things are pure.* Read this Diſcourſe of the *Anarchy of the Ranters*, with ſuch a Mind, and what is *pure*, will appear ſo to the *right Mind*; for that is the *pure Mind*, bleſſed are they that have it. A § *Right Spirit* was, what *David* prayed for, as well as a *clean Heart*. Conſider *Firſt*; If ever God varied his *Diſpenſations* in the Life-time of them, that were his *Chiefeſt Inſtruments* in them? *Secondly*, If he ever ſuffered them to *fall away* from them? *Thirdly*, If ſome *Gathered* by them, have not *turned againſt* them under ſuch Pretence, or becauſe their Exerciſe of Power or Rule in the Church? *Fourthly*, If ſuch have not often come to *Nought*, and been manifeſted in time to the *World*, and at laſt *gone* viſibly, in ſome Degree, *back* into the *World*; and ſo proved, that they have gone out from thoſe *Sons* of the *Morning*, becauſe they were not of them, as † *John* writes. Therefore let all that be Concerned, *hear*, and *fear*, and *beware*; Remembring, who *ſmote* at *Moſes*, and who *grieved Paul*, and who it was, that *John* ſays, ** *Prated* againſt him and the *Brethren*, in his *Third Epiſtle*, ſuch as Inſinuated, *They took too much upon them*; but were themſelves found out of their Places. And let us all Remember, That if *Obedience* be ſuppoſed to live near to *Bondage*, ſo do's *Liberty* to *Licentiouſneſs*: And that both *Obedience* and *Liberty*

* Tit. 1. 15. § Pſ. 51. 10. † 1 Joh. 2. 19. ** 3 Joh. v. 10.

Liberty are *Excellent* in their *proper Places*, and make a due and preſerving *Temper* to one another in *Civil* and *Religious Bodies*; as doth the *Ballance* of *Elements* to all *Bodies Natural*. The *Fear* and *Love* of *God* dwell richly among us, that brings to and keeps in the moſt precious *Unity*!

Our *Authors Seventh Diſcourſe* in order of *Place* (becauſe of the ſame Subject, and wrote in *Defence* of it) but not in Order of *Time*, is called, **A Vindication of the Book** Intituled, **The Anarchy of the Ranters**, &c. **Refuted.** It was writ in the *Year* 1679. drawn from the *Author* to Clear his former *Diſcourſe* from the *Miſtakes* and *Scruples* of ſuch, as as did not Underſtand it, or ſeemed however Offended both with him and it. It is *Didicated* to the *Communion* in *general* he was of; written with a *Serious* and *Clear Mind*, and *Love* to thoſe that were his *Oppoſers*.

I am now come to his *Elaborate Apology* publiſhed in 1675. Intituled: **An Apology for the True Chriſtian Divinity, as the ſame is held forth and preached by the People called in ſcorn** Quakers, **&c. Dedicated to King** Charles **the Second.** It was the moſt *Comprehenſive* of all his Pieces, publiſhed in *Latin*, *Dutch* and *Engliſh*, and at leaſt *twice* Printed in our own Tongue: It came out at the Cloſe of a *long* and *ſharp Engagement* between us of this *Kingdom*, and a *Confederacy* of *Adverſaries* of almoſt all *Perſwaſions*. It was his Happineſs both to live in a more Retired Corner, and to Enjoy, at that Time, a Space of Quiet above his Brethren: Which, with the Conſideration of their *Three* or *Four Years Toil*, and a *Senſe* of *Service* in himſelf, put him upon Undertaking and publiſhing this *Diſcourſe*, as an *Eſſay* towards the *Prevention* of *Future Controverſy*. It

Firſt

First lays down our Avowed *Principles* of *Belief* and *Practice*, distinguished, from what our *Enemies* are pleased to say in our Names, who by making us *Erroneous*, give themselves the *easier Task* to *Confute* us; and then *Triumph*. After he has *stated* our *Principles*, he has put the *Objections*, which he had Collected out of our *Adversaries Books*, or that he did Apprehend might be made to those *Principles*; and *Answers* them: And *lastly* Cites divers *Authors* both *Antient* and *Modern*, especially some of the *Primitive Ages*, for further Illustration and Confirmation of our said *Belief* and *Practice*.

The *Method* and *Style* of the Book may be somewhat *singular*, and like a *Scholar*; for we make that Sort of *Learning* no Part of our *divine Science*. But that was not to shew himself; but out of his *Tenderness* to *Scholars*, and as far as the *Simplicity* and *Purity* of the *Truth* would permit, in *Condescension* to their *Education* and *Way* of *Treating* of those Points herein handled; Observing the Apostle's Example of *Becoming all unto all* (where there was nothing in himself to forbid it) *that he might Win some*. *In fine*, the Book says so much for us and itself too, that I need say the less; but Recommend it to thy serious Perusal, *Reader*, as that which may be Instrumental with God's Blessing, to *Inform* thy *Understanding*, *confirm* thy *Belief*, and *Comfort* thy *Mind* about the excellent Things of God's Kingdom. To be sure, thou wilt meet with the *Abused* and *Disguised Quaker* in his own *Shape*, *Complexion* and *proper Dress*; so that if thou art not one of them, thou needest not longer follow *common Fame* or *Prejudice* against a People, though *Afflicted* from the *first*, yet not *Forsaken* to this Day: Ever blessed

bleſſed be the Name of the moſt High *God*, for he is *good*, for his *Mercy* endures for ever!

A *Diſpute* follows this *Apology*, and in the ſame *Year*: It is Intituled, **A Diſpute between ſome Students of Divinity (ſo called) of** Aberdeen, **and the People called** Quakers, **held in** Aberdeen, **&c. Opponents or Students,** *Joh. Leſly, Al. Sheriff, P. Gellie*: **Defendents, our Author** *R. Barclay*, **and** *George Keith*, (who is a very *Learned Man)* and they both behaved themſelves in *Meekneſs* and *Chriſtianity*, the Succeſs I leave the *Reader* to Obſerve: Only this I muſt ſay to him, it ended in the *Convincement* of divers *Students* of our *Principles*.

The *next Year* produced the *tenth Treatiſe* of this *Volume*, being 1676. It is called **Quakeriſm Confirmed: A Vindication of the Chief Doctrines and Principles of the** Quakers **from the Objections of the Students of Divinity (ſo called) of** Aberdeen, **in their Book, called, Quakeriſm Canvaſed.** This we ſee is *Controverſial*, and therefore I will ſay the leſs; only the *Reader* muſt needs obſerve the *Anger* and *Prejudice*, that followed the *good Succeſs* of the *laſt Diſpute*, and to what a *Pitch* they carry Men, when *Pride* or *Intereſt* hath kindled them. It was well prayed of *David* indeed, *Create in me a clean Heart, and Renew a right Spirit within me*; For a *Right Frame* of *Spirit* will Govern the *Will* and *Affections*, keep from *Miſtakes*, and hurtful Tranſports; yea, a Man of Converſation may want it ſometimes, and be in Danger of *Diſorder*. This Diſcerns, this Judges, this Directs: Bleſſed is the Man, that poſſeſſes it; he will not *Judge* before his Time, nor *Judge* wrongly; nor be partial, nor peeviſh, nor unſtable: Which had thoſe *Students* known, they would

not

not have *Reſiſted* the *lowly* Truth, and ſo *Unlearnedly Wreſted* the Words of it; and it would have been a better Tutor of *Divinity* to them, than all the *Colledges* in the *World* can yield. O ye *Students* and *Profeſſors* of *Divinity!* Seek God, where he may be found, in *Chriſt*, and *Chriſt* in *you* by his *Light* and Spirit: Look not out, for the *Kingdom* is there, *within you*; read plain Scripture: In that * *Seed*, *Talent* and *Leaven* it lies *Virtually*, though as yet not *Actively*. Your *Obedience* to the Holy Manifeſtations of it in your ſelves will open its *Power* to you; and if you follow on to know, through *obeying*, you ſhall have the End of that bleſſed Prayer, *Thy Kingdom come, thy Will be done in Earth, as it is in Heaven.* Spend not your Time *in vain*, your *pretious*, your *moſt-pretious* Time! Let me a Stranger, but a Well-wiſhing one, beſeech you not to *ſtrain* your *Brains*, *break* your *Reſt*, and *wander far*, and *gather nothing*, but *empty Notions*; *Huſks* indeed. Alas! What do you *overcome?* What do you *enjoy* by them? *One Day* in the *Courts* of God is more worth than it all; which *Obedience* to the Light of Chriſt in your Hearts brings you to: And there you will *hear*, *ſee* and *taſte* of Divine Things; to which your *Studies* are but as Bread in a Picture to Real Bread. Then will your Souls live, and you will have the *Key* of Holy Scripture, and know the Meaning of the Holy Men, and the Spirit, by which they Spake and Writ (which are *Ænigma's* to the *World*) and that without the Help of your Coſtly and Tedious Commentators, who for the moſt part do but write *by gueſs* themſelves. Then will you poſſeſs the Treaſures of the Holy *Antients*, and know, what the *Bleſſings of the everlaſting Hills* mean. This is *Nectar* and *Ambroſia*

c indeed,

* Luk. 17. 20.

indeed, the *River* of God! and here is the *Olympus* of the Sons of *Light*, the *Mount Zion* of *David's Seed*, the *true Jews*, where the *Morning-Stars* are seen, and heard to *ſing together* for Joy!——But I muſt ſtop; I thought not of this *Flight* of Soul to *Aberdeen*: But God put it into my Heart thus to *Viſit* you in particular, the chief Place of our *Author's* Labour of Love; and methinks, I hope and feel, That it ſhall not be *in vain*, nor this Remembrance of you, O *Students* and *Inhabitants* of that City and Univerſity!

This Holy Spirit of Love, that filled my Pen in the laſt Paragraph, has ſeaſoned me for this following Piece, writ in the Year 1677. and honoured with the beſt of Titles, *viz.* **Univerſal Love, &c.** The Occaſion of it, to prevent the *Abuſe* of it on one hand, and recommend the *Uſe* and *Practice* of it on the other Hand. There are *two* great *Extreams* this Diſcourſe obſerves, and moderates in the Spirit of Love and Wiſdom. Thoſe that ſuffer their *Zeal* to flame ſo *inordinately*, as to burn up all Appearances of Love and Tenderneſs to thoſe, that are not of the ſame Judgment and Intereſt; which is a *moſt-pernicious* Work of Satan, that common Enemy of Mankind, that turns the *Zeal* of Man upon his *Fellow-Creature*, that ought to be turned againſt *him only*, the Father of Wickedneſs. Nor is this done without great Subtilty; for he Transforms himſelf into an Angelical Appearance to Compaſs it: It muſt be all called a *Zeal* for the *Houſe* of *God*; which if it only *Ate* up *thoſe that had it*, would be leſs Miſchievous to the World; but it Eats up *other Folks*, *breaks Society*, *violates Relation*, *Invades Property*, *Robs God*, and *Deſtroys Man*, a *Fire* of *Hell*, not of *Heaven* (for truly

truly and excellently ſpeaking, that is *Love.)* This Spirit Deſtroys inſtead of Informing: Chriſt's *Spirit* Intreats, Informs, and finally Saves both Body and Soul. People tinctured with this *Religious* (or rather *Irreligious*) Venom, are the worſe for their Religion; their Natures are more Sowred, their Diſpoſitions more Teſty; leſs Bowels, leſs Humility, a worſe Neighbour: The good *Samaritan* is of more Worth, than a whole Synagogue of them. *Reader*, beware of this *Leaven* of the *Circumciſion*, the *Phariſee*, the *ſpiteful Formaliſt*, that vext *Paul* every-where, and were the great Enemies and Sticklers againſt the Truth in Power and Life: Their Generation is yet living, and ſown too much about the World, and ſeem to be the Lords of it. But for all their Wiſdom and Power, and the fair Shew they make in the Fleſh, ſome after one Faſhion, and ſome after another, Know *Reader*, that *great is the Truth, and it ſhall prevail:* The * *Lamb* ſhall have the *Victory*, who is the *Light*; and in the Diſpiſed *Light of the Lamb muſt the Nations of them that are ſaved, Walk.*

The other *Extream* is quite the Contrary, as all Extreams are, but not ſo hurtful to the Concerns of this Life, though perhaps not leſs pernicious to the *Inward Man*, and in which Satan acts a Part for the moſt part out of Sight, by which he craftily Deceives and Enſnares ſome, that are ſimple-hearted, and commendable Livers, *viz. Loving all equally without due Diſtinction, whatever their Perſwaſions be*; and ſtanding looſe of all as to a Formal Communion, yet by their Latitude are (in a ſort) of all, and Intitle themſelves both by their Indifferency and their Love, to an Intereſt in them All, and all to an Inte-

* Rev. 21.

reſt in them. Our *Author* is weighty upon this Head; he ſhews, what *Love* is, its Excellency in its Root and Fruit; What Diſtinctions and Limitations true *Love* obſerves; and what *People* and *Principles* now Extant in the World, have the Rightfulleſt Claim to this *Univerſal Love*, from their Univerſality and Gentleneſs: To which I Recommend the *Reader*; taking this along with him, That *true Love from Man ſprings from God's Love to Man.* They that have Taſted of God's Goodneſs, and have had their own Hearts ſoftned by it, have an extraordinary Tenderneſs to Mankind: It is a moſt engaging Virtue; It Covers, Forgives, Excuſes, Conquers all; nothing can ſtand before it. They that have known the Power of it, feel all Peoples Infirmities, and Sympathize with every one's Condition: They hate nothing but Sin; they Love all, can help and ſerve all; but eſpecially the Houſhold of *Faith*,

But it is ſpeculating this *Love* too far, to Love all alike, as theſe *Univerſaliſts* tell us: For in Nature People do Love their Parents, Brethren, Husbands, Wives and Children better than others; and we cannot but Love the Religious Family we are of, more, becauſe we feel them nearer to us, than another. But this (it may be) will not be denied in a ſort; but then the proper Senſe is ſomewhat Equivocated. *viz. I find*, ſays one, *the Family of God every where in every Form and Sect, and that is my Church, which I love; and for that Reaſon I love every Society, and can communicate, as I ſee Cauſe, with every one of them.* It is certain, we ought to ſee and Love the Good in All, and ſo far as Virtue ſhines in any Perſon, whatever is their Perſwaſion, ſo far there is a Lovelineſs; it is Comely, and of good Report: And though of a very

very differing Apprehenſion, as to *Revealed* and *Traditional Points* of *Religion*, yet they are to be *loved*; nay * *Enemies*, ſuch as are Injurious to us in the higheſt Degree: But all this is with a *Grain of Salt*, under *Reſtriction*, and with due Bounds. For I am not obliged to turn *Jew*, *Turk* or *Indian*, becauſe I honour their Virtue, and Love their *Perſons*, as Fellow-Creatures: Nor am I bound to *love* an *Enemy* with the *ſame Degree* of *Love* I have for one, that is my *Friend*, *Benefactor* or *Relation*. To *Worſhip God* with thoſe, that, though ſober and upright among Men, *worſhip* him in *Ways*, my *Conſcience* tells me are below, if not *Contrary* to the *Nature* of *God*, his *revealed Will*, and my own *Senſe* of *Duty* and *Worſhip*, is an Extream, that makes all *Ways* of *Worſhip* indifferent, and in Conſequence *Impeaches* the *Diſpenſations* of *God*, that have been to Carry Men farther, and to § *Leave and Forget thoſe things, that are behind:* Yea, it cauſes the *Offence* of the *Croſs* of God's Day and Diſpenſation to *Ceaſe*, eſpecially in *trying* and *ſuffering Times*; and opens a Door to a dangerous *Temporizing*. † *Paul* according to this Doctrine was much in the wrong, that he Reproved *Peter* for his *Complacency* with the *Jews:* And indeed, our *Saviour* and his *Apoſtles* will not eſcape Blameleſs for *changing* that *Conſtitution*, if it were Lawful for them to Continue to *Worſhip God* in the *Jewiſh Manner*. Nor did the *primitive Chriſtians* well to be devoured by *Wild Beaſts*, if they might have been permitted to *Symbolize* with the *Heathen:* For it is certain, there were many Extraordinary *Gentiles*, the Followers of *Plato*, *Zeno*, *Seneca*, *Epectetus*, *Plutarch*, *Marc. Aurelius Antonius*, &c. in thoſe Times, that have left the Juſt *Fame* of

* Phil. 4. 8. Heb. 6. 1, 2. Matt. 5. 24. § Phil. 3. 13. † Gal 2. 11, 12, 14.

Virtue to their *Names* by their *ſober Lives* and rare *Writings*. I may *converſe* kindly, but I cannot *worſhip* with one I differ from, even about that very *Way* of *Worſhip*; and if this be a *Fault*, we muſt impeach our *Proteſtant Anceſtors* too. But on the other hand I muſt be Careful, I ſuffer not my ſelf to be carried beyond *Bounds* in *Diſſent* neither: The Difference muſt never run ſo far, as to beget a *Diſlike*, and much leſs an *Averſion* of *Spirit* to his *Perſon* or *Converſation* that I *differ* from; this were Sinful, yet, alas! too *common*, and it may be, an hard Task to *conquer*, and a true Mark of Diſcipleſhip in all that *overcome* it. God Almighty root out and expel that *Make-bait-Spirit* among Men; that where there is not an *Unity* (for that comes up to *Faith* and *Worſhip*) we may exerciſe *true Charity* and *Forbearance*, eſpecially, where there is any ſincere Appearance of the *Common Faith*, and the Fruits of a * *Fear* towards *God* in general. But as God has Appeared *at ſundry Times*, *and in divers Manners*, ſince the World began, ſo it was the *Way* of his *Spirit* and Method of his *Providence* to gather up the *Sincere-minded* into *one*, as ſo many *Grains* do form *one Lump*; And therefore the Apoſtle to the *Corinthians* calls the *Believers*; † *one Bread*, unto which, as a Standard, others were to be gathered, and upon which as a *Foundation* (of which Chriſt the *Word* was the *Corner-ſtone*) ſucceeding Believers were to be built. And I challenge all the *Diſaffected Societies* and *Forms* without Diſtinction, or theſe *Univerſaliſts* I am upon, to ſhew any *other Manner* of *God's Appearing* to Men in any Age, or that in the ſame *Age*, or by the *Primitive* or *firſt Inſtruments* of ſuch Appearance, there was a *Change* of *Diſpen-*

* Tit. 1. 4. Heb. 1. 1, 2. † 1 Cor. 10. 17.

Diſpenſation, or a Juſtifiable *Declenſion*, from what they teſtified of and were the *Inſtruments* to gather and ſettle People in? So that (to conclude) *Univerſal Love* is a bleſſed Truth, but with the Degrees, Limitations and Diſtinctions that the *Spirit* of *God* ſets and gives us, whoſe * *Fruit* it is, and unto which we ſhall do well to take heed, that we at all times *Love truly* and *rightly*, not too little nor too much, but conſider the *Object* and *Motive* of our *Love*, and we cannot fail in that great Duty of *Love to all.*

This Treatiſe of *Univerſal Love* is followed by another, ſtyled, **An Epiſtle of Love**, publiſhed at the End of the ſame *Year*; Writ and ſent by our *Author*, as **A friendly Advice to the** Ambaſſadors **of the Several Princes of** Europe, **met at** Nemmegen **to Conſult of the Peace of** Chriſtendom; ſhewing the True Cauſe of **War**, and propoſing the beſt *Means* of *Peace: To each of whom alſo was given one of his* **Apologies**, which were all received with Reſpect. This *Epiſtle* has *Edification* in it to our preſent Times. The *Original Cauſe* of *War* is not hard to Aſſign; the Apoſtle *James* has told it us long ago: He asks and Anſwers the Queſtion thus; § *From whence come* Wars *and* Fightings *among you? Come they not hence, even from your Luſts, that War in your Members?* It is, what every one feels in himſelf, that has not *overcome* thoſe *Luſts*, or whoſe *Conſciences* are not *ſeared with an hot Iron*; though it is alſo, what very few make their due Reflections upon; elſe we ſhould hear of leſs *Blood* and *Miſery*. But if *Luſt* be the *Ground* of *War*, what is become of the *Doctrine* of *Chriſtianity* among thoſe ſuppoſed *Chriſtians?* And what are they, that ſhew a *Pleaſure* in the Accounts

* Gal. 5. 22. § Jam. 4. 1.

of the *bloodieſt Battles?* Can a *Chriſtian* of *Chriſt*'s *making* look upon the *Blood* of Men, or *hear* of it without *Horror* and *Diſtreſs* of *Spirit?* Leſs ſurely can they *ſhed* it, or encourage thoſe, that have a Delight or Part in that *Man-ſlaying Work.* But how low and groſly are ſome *Profeſſed Chriſtians* fallen from the Nature of true *Religion*, and the Purity and Power of the * *Faith, that was once delivered to the Saints*, and through *Sufferings* by *them* to *us*, that hang their *Religion* and *Goſpel* upon their *Swords* and *Guns*, and pin it upon an *Arm* of *Fleſh*; as if the *Goſpel* could be *overcome* of that which cannot Touch it.

But how, I pray, did the *Primitive Chriſtians* maintain their Ground, yea, grew upon their *Adverſaries (poor, Naked Men*, and not of the greateſt Quality or Capacity) and finally *Vanquiſh Cruelty* itſelf, but by † *Faith* and *Patience?* Thus they *converted Executioners, overcome Emperours* and *Armies*, and, by a ſucceſſive Courſe of Meek and Suffering Integrity, turned the *Edge* of the *Sword, quenched* the *Flames* of *Fire* with their own *Blood*, not the *Blood* of their *Enemies*; and finally, this Holy Conſtancy tranſlated them from the *Theatre* of *Slaughter* to the *Palaces* and *Diadems* of *Princes.* This brings to my Remembrace a Paſſage our *Author* has in this Book, to this Effect; "*That there is nothing a Greater Tarniſh and* "*Withering to the Proteſtant Cauſe, than the Profeſ-* "*ſors of it betaking themſelves, and that early, to earth-* "*ly Powers and Weapons to preſerve and promote it*; which are not the *Weapons* of the *Apoſtolical Warfare*, and Inconſiſtent with the *Nature, Power* and *Glory* of Chriſt's Kingdom. For the Preſervation of the *Proteſtant Religion* ſtands in a *Spirit* of true *Reformation* as

* Jud. 3. † Heb. 11. 33—42.

as well in *Life* as *Doctrine*, as plainly decayed, if not loſt; and it is to be feared for that Reaſon, that God will blow upon all other *Ways* of ſupporting it, eſpecially ſuch, as we thought a *Fault* in our *Enemies* in Worldly *Arts* and *Force*. If we would be *Zealous* to purpoſe for the *Proteſtant Cauſe*, let us look to God, and not Man; * *Examine our ſelves, try our ſelves*, ſee what is wanting in us both to God and Man. Let us return Home, Light our own Candle, and ſweep our own Houſe, and we ſhall find the *Silver* we have *loſt*; the *Zeal*, *Power* and *Purity* of *Soul*, that make our Worſhip acceptable, our Prayers prevalent, our Lives Blameleſs and an Ornament to Religion. This *Faith*, this *Holineſs*, this *Reformation* is the Cauſe of God; and the reſt is our own; tho' we *gild* the *Pill*, flatter our ſelves, and deceive others. This *Spirit* of *Reformation* knows no Man, no People, no Church after the Fleſh: This goes on *overturning*, *overturning* all *Will-worſhip*, *Man-made-Faiths*, *Humane Inventions* and *Traditions* of Men about *Religion*, till he Reigns in the Soul, whoſe Right it is to Rule: It is an Holy § *Leaven*, O *Reader*, that *leavens* the *whole Lump* into its own *Nature*, and makes fallen, degenerate, earthly-minded Man, that receives it, a *Partaker* of the *Divine Nature*. This the earlieſt and pureſt *Proteſtants* aimed at, that had their *Eye* to an *eternal Country*, the *City*, whoſe *Builder and Maker is God*, Free of Humane Conſiderations, and the Mixture of Worldly Intereſts and Advantages. And to evidence the Truth of what I ſay, Read the *Accounts* that the Faithfuleſt *Writers* of thoſe Times have obliged us with, and you ſhall *taſte* the ſame thing even among the *Martyrs* themſelves, where the *Coun-*

* 2 Cor. 13. 5. Luke 15. 8, 9. † Matth. 13. 33. 2 Pet. 1. 4. Heb. 11.

Country and *Mechanical People*, those of the least Account, *out-do* those of *Title*, *Learning* and *Preferment* among *Church-men* themselves, as to the Life and *Purity* of *Reformation* and Zeal, and Courage for it, as Occasion offered to shew both.

Wherefore, O ye *Protestants* of all sorts, *Return*, *Return*, * *Return* to your *first Love* and *Works*, before it be too late: *Rend your Hearts and not your Garments, and turn to the Lord your God:* You have but a little Time, and a great Account to give. Think not to be long safe from your *Enemies without*, while you entertain your greatest *Enemy within* in dispight of *God*, his *Spirit* and *Scripture*, and your own Pretensions to *Reformation*. While you have so *many Sins* on your *Enemy*'s Side to fight against you, they will ever have Power to *Vex* you, if not to *Destroy* you. And if in some *Evils* your *Enemies* Exceed, yet in *Moral Ones* you are not a *Jot* behind them: And Remember, they have their *Beads*, but you have your *Bibles* in your Hands, when you Transgress. God Almighty make you sensible with † *True* and *Godly Sorrow*, a *Repentance never to be Repented of*; that you may Overcome your *Enemies* by your *Faith*, *Prayers* and *Love*, and by the Power of your *Example* Recommend your *Religion*, and lead them out of *Error* and *Blindness*. Don't charge them, and do worse; for verily, that will undo you in the End. *O that God would rend the Heavens, and come down in Showers of Love*, and *Quench* the *Flames*, that every-where devour his Creation! That it would please him to *still* the *furious Winds*, and *calm* the *raging Seas*, and remove that *Enmity*, which is the Ground of all; and bring the Nations under his own heavenly Government,

* Hos. 12. 6. Rev. 2. 5. Joel 4. Zach. 1. 3. † 1 Cor. 7. 9, 10.

ment, where there is no need to * *Learn War againſt one another any more: that they that have erred in Spirit, may come to Underſtanding; and thoſe that have murmured, may learn Doctrine*, even the *Doctrine* of our Lord *Jeſus Chriſt*, which is a *Doctrine* of *Love*, *Meekneſs*, *Mercy*, *Forbearance*; a *Doctrine* of *Self-denial*, *Humility* and *Holineſs*; a *Doctrine*, that Reconciles us to God, and one to another: And no Man can have the Benefit of the *firſt*, that *Hates* his *Brother*, and leſs, that *Kills* him for the *Love* of this *World*.

O it is a *crying Sin* with God, a *ſtrong Judgment* upon us, and a ſure *Token* both of more and nearer *Calamities*, that we are ſo *Hard-hearted* and *Unſenſible* of it! Nay it looks, as if we were not to be moved, unleſs *God himſelf* would appear in the *Air*, and ſend *Fire* down to Conſume all before our Eyes, and our ſelves in the Concluſion of the *Tragedy*. Is not the † *Wrath* of *God* (do we think) *Revealed* ſufficiently againſt us in the *Faction*, *Strife*, *War*, *Blood* and *Poverty*, that we ſee almoſt all over *Europe* this Day? God Almighty make People ſenſible and weary of it, and the Cauſe of it, their *Sins*; *Sins* againſt *Light*, againſt *Conſcience* and *Knowledge*; their *Unfaithfulneſs* to God and Man; their *Scandalous Immorality*, and *moſt Inordinate Love* of the *World*, the Ground of all *Contention* and *Miſchief*: That ſo the *Peace* of *God*, which paſſeth Worldly Mens Underſtanding, may fill all our Hearts through *Repentance* and *Converſion*! Amen.

I have been the longer in my *Notes* upon this Occaſion, than I expected; but our preſent *Condition* in *Europe* drew it from me, that needs an *Olive-branch*, the Doctrine of *Peace*, as much as ever. Our

* Iſa. 2. 4. Iſa. 29. 29. Mat. 5. 43--47. Ch. 18. 21, 22. Rom. 12. 18.
† Rom. 1. 18. Gal. 5. 19--23.

Our *Author*'s next *Treatise* was published 1679. being a **Vindication of his** Notable **Apology for the Christian Divinity profest by the People called** Quakers; **in Reply to the Exceptions made against it by one** John Brown, **in his Book called,** *Quakerism the Path-way to Paganism.* In which *Vindication* the *Reader* will find the *Truth sifted* from all the *Durt* and *Rubbish*, with which her Malitious or Ignorant *Adversaries* have endeavoured to sully her Beauty, and disfigure and bury her out of the Sight and Knowledge of the People: The *Defence* being, like the *Apology*, performed with much *Labour* and *Exactness*, and so fully and plainly, that it leaves (one would think) no room for *Objection* with the Serious and Moderate *Inquirer.* I do justly Esteem his **Apology** and this **Vindication** in the Front of his *Polemical Works:* Though I cannot but every-where prefer those *Labours* in him and others, that have least to do with *Controversy*, and whose main and immediate Scope is the Engaging of the *Soul* into the *Love* of *Holiness*, the End of True *Religion*; for it leads into the blessed Communion of the *Father*, and of the *Son*, and gives the Possession of those Comforts and Refreshments, that no *Tongue* can Express, nor *Soul* by any other *means enjoy*:* *For without Holiness* (it is determined) *no Man shall see the Lord*, that is, with *Peace.* Yet *Controversy* handled in the Fear of God, and in the Openings of his *Light* and *Spirit*, that is ever present and sufficient to the Help of his People in all their *Services*, has also its *Edification*, especially, where an earnest and Tender Desire to Inform the *Mistaken*, prevails above *private Interest*, or any *Party*, or *personal Consideraton*; for God will witness to such *Labours*,

* Heb. 12. 14.

bours, and follow them with his Bleſſing: With which, I beſeech him, to *Crown* our Beloved Friend's *Services* in this and all other Reſpects, that tend to the *Exaltation* of his *Glorious Truth*.

The *laſt Tract* our *Author* left us, (and which is the *Concluſion* of this *Volume* and *Preface*) was writ and publiſhed 1676. and is Intituled, **The Poſſibility and Neceſſity of the Inward and Immediate Revelation of the Spirit of God towards the Foundation and Ground of true Faith, proved in a** Letter **writ in** Latin **to a** Perſon **of** Quality **in** Holland; **and now alſo put into** Engliſh. The *Perſon*, to whom it was writ, was a *Learned Man*, eſpecially in the *New Philoſophy*; very *Free* and *Friendly*, but not *Fool* enough to Reſign to this Doctrine as entirely, as he ought; yet, I believe, better *Reconciled* to it, before he Died.

As the *Revelation* of *Sin*, *Righteouſneſs* and *Judgment*, of *Mercy*, and *Conſolation*, what to *Avoid*, what to *Repent* of, what to *Deſire*, what to *Do*, and where to wait for *Power* to *Avoid* and *Do*, as we are thereby directed, is the *Revelation* chiefly inſiſted upon by us; ſo thoſe that come to Anſwer the Love and Mercy of God in the *firſt part* of this *Revelation*, viz. *the Sight of Sin*, ſhall know the Aboundings of it from Day to Day; and from the Evidence and Authority of their own Experience ſhall be enabled, nay conſtrained to pronounce this *Teſtimony* of *the Revelation* maintained by the People called *Quakers*, *'Tis true and according to Scripture.* I might Advance divers Arguments from the *Nature* of *God* and the *Soul* of *Man*, and from what *may be*, as well as what *has been*, the *Truth* of this *Revelation*; but that being done by our Author in this ſmall *Treatiſe* in an

Abſtract

Abſtract and proper Manner, I choſe rather to ſpeak *Spiritually* and *Experimentally*: And whoever is *Lowly* and *poor* enough in *Spirit* to *Try* the *Truth* of what I ſay, *Shall comprehend with all Saints the Height, and Depth, and Length, and Breadth of the Love of God in Chriſt*, to the *Souls* of Men by the *Revelation* of that true *Light*, and *Spirit* and *Grace* I have Teſtified of in this *Preface*; and which the *Wiſeſt* of the Men of this *World* can at beſt have but a *Shadow* and *Idea* of. Remember, *Life* is more than *Food*, and the *Body*, than *Raiment*; ſo is *Bread* better than *Husks*, *Subſtance* than *Shadow*, *Realities* than *Imaginations* of them; which is the beſt of their *Caſe*, that come not through the *Obedience* of the *Truth* and Diſcipline of *Chriſt*'s *Croſs* to enjoy them.

Reader, It is a moſt Important Point of the *firſt Conſideration* to Men, without it no *Knowledge* of *God*, nor of *Chriſt*, that * *Reveals God*; and without that *Knowledge* no *Salvation* for the Souls of Men. So that this *Volume ends* with that, which all Men muſt *begin with*, if they will ever truly *know God*, and poſſeſs *Eternal Life*, viz. **Revelation.** Now ſome will ſay, *Revelation, why, we have it*: *Have we not the* Scriptures? *Do you pretend to another* Revelation? No, not another *Truth*, than is therein Mentioned. But this, *Reader*, will not do; I muſt ask *Queſtions* too: *What* is *Revealed* to thee by them? Thou readeſt of *God*, of *Chriſt*, of his *Spirit*, and haſt framed an *Image* or *Idea* of them in thy Mind, But is that *Revelation*? *Revelation* in Religion is *Knowledge*, *Experience*, thy own *Sight* and *Senſe*, that of which thou art a *true Witneſs*. Mind me, I beſeech thee: *Regeneration* is the great *Work* of *Religion*; yea, *Religion*, *true*

* Mat. 11. 27. Joh, 17. 3.

true Christian Religion is *Regeneration*, as I before hinted, for it is the very End of Christ's Coming; we cannot be *saved* without it: Nay, it is called that very *Salvation*. Hear the Apostle: * *But after the Kindness and Love of God our Saviour appeared, not by Works of Righteousness, which we have done, but according to his Mercy he* **Saved us by the Washing of Regeneratoin, and Renewing of the Holy Ghost,** *which he shed us abundantly through* Jesus Christ *our Saviour.* Now so far is *God Revealed* to thee, and art thou truly *Religious*, as thou art *Born again*, *Washed* and *Renewed* by the Regenerating *Spirit* of *God*, and no further. If the *Scripture* were all the *Revelation* needful, the *wicked Jews* must have known it, as well as the *Believing Jews*; because they could *read* them, and had as good or better Natural Capacities to take the *Grammatical* and *Literal Sense*, of what they deliver: But they were so far from understanding *Christ* and his *Doctrine*, though he did Wonders, and spake as we Read, among them, that Christ both tells us, they were *blind*; and Solemnly † *thanks* his *Father*, *that he had hid those Secrets from the Wise and Prudent* (of that Day) *and* **Revealed** *them unto Babes.* And to *this* Christ himself beareth Testimony, when he saith, That § *No Man knoweth the Father, but the Son, and he to whom the Son* **Revealeth** *him:* And as the *Son Reveals* the *Father*, so the *Father* must bear *Witness*, *Reveal* and *Draw* to the *Son*, or Men cannot come to him, that *Opens* and *Reveals* the *Father.* Thus in that notable Saying of *Christ* to *Peter*, when asking him, *But who sayest thou that I am?* And he Answering, *Thou art Christ, the Son of the Living God*; he

* Tit. 3. 4, 5, 6. † Matth. 11. 25. § Luke 10. 22. Joh. 5. 37.

he replyed upon him: * *Bleſſed art thou* Simon Bar-Jona, *Fleſh and Blood hath not* **Revealed** *this unto thee, but my Father, which is Heaven.* So that tho' *Peter* both *heard* and *ſaw* abundance, of what *Chriſt ſaid* and *did*, it was needful to ſuch a *Confeſſion*, that God ſhould give a further *Revelation* of his *Son*. And if *Peter* wanted (under all the Advantages he had above us) this *Revelation*, Can we hope to *know* him without it? O no, *Reader!* As he *knew* him, thou muſt *know* him. For † *none cometh to the Son, but whom the Father draweth*; O mind theſe *Drawings* in thy own *Soul!* And how does the *Father draw?* Few (Alas!) trouble themſelves to Weigh theſe Matters; and yet they muſt be *Chriſtians* for all that. But what ſay the *Schools*, the *Criticks*, and *Learned* upon theſe things? Why, they ſearch their Books, *ſtudy* and *beat* their *Brains*, and imagine the *Meaning*. Some ſay, it is by the *Scripture*; but that won't do, for that ſays no ſuch thing: On the contrary, that the *Father Reveals* the *Son*, and draws to him, and the *Son Reveals* the *Father*; and not the *Scripture*, that tells us ſo, which is neither the *Father* nor the *Son*. Nor indeed, is it comprehenſible, how the *Father* ſhould *Reveal* the *Son* by *Scripture*, and the *Son* the *Father*; for ſo the *Scripture* would *Reveal both*, which is the Reciprocal Work of the *Father* and *Son*. And were it ſo, *Caiphas* would have known *Chriſt*, as well as *Peter*; and the *Wicked* would know both the *Father* and the *Son*, as well as the *Good*, becauſe the *Scriptures* are as much in their Power: Which is Abſurd and Impoſſible. But others more Refined ſay; *It is by the Spirit, opening the Scripture:* As indeed the *firſt Reformers*, and all thoſe that have been puſhing on a further

* Mat. 16. 17. † Joh. 6. 44.

further *Reformation*, ever ſince have ſpoken ; and have founded their Belief of the *Divine Authority* of the *Scriptures* upon the Teſtimony and *Revelation* of the *Spirit* in them: Theſe come near. But then what is this *Spirit?* How doſt thou know it, its *Manifeſtations*, *Revelations* and *Operations?* And by what *Tokens* is it to be *Known* and *Diſcerned?* This is a *Queſtion* not to be Anſwered, but by an *experienced Man*; for the *Spirit* of *God* Reveals not the deep things of God to the *carnal* and *diſobedient Man.* Many are the *Degrees*, *Steps* and *Leſſons* of this Holy *Spirit* of *God* in and to Man, as Man receives it, and obeys it, and daily inclines to Learn the *Leſſon* it *teaches.* I may tell thee, *Reader*, and I am not far from the *Matter*, that this great Work is (as *Mechanicks* and *Chymiſts* ſpeak) a *Manual Operation*, a ſpiritual Labour and Travel. * *Work out your own Salvation*, ſaith the Apoſtle, *with Fear and Trembling* ; By whom? By him, *by whom all things were made of old, and that maketh all things new, even* Chriſt *the* Word, *in whom is Life, and that Life is the Light of Men.*

It is this Sort of *Revelation* we contend for, not that of *particular Perſons* or *things*, *paſt* or to *come*, which refer not immediately to the *Knowledge* and *Work* of *God* in Man ; by which God makes himſelf ſavingly known to Men. That Private or Particular Sort of *Revelation* is however called a *Revelation* alſo ; as the *Viſions* of the *Prophets*, *Peter's* Senſe of the *Hypocriſy* of *Ananias* and *Sapphira*, and *Agabus's Foreſight* by the *Holy Ghoſt* of *Paul's* Sufferings at *Jeruſalem:* This Sort of *Extraordinary Knowledge* is truly called *Revelation.* But this is not the *Revelation* we

 inſiſt

* Phil. 2. 12, 13. Joh. 1. 3, 4.

insist upon; though neither is this *ceased*. Nor yet is it those Doctrines, as of the *Incarnation* of the Son of *God*, his *Death*, *Resurrection* and *Ascension*, &c. confirmed and Enforced upon the Belief of Men by the Authority of *Miracles*, which is also another Sort of *Revelation*; which being once done, need not to be Repeated, and of which the *Wicked* are as much *Possessors*, as the *Good*; the *Matter* of *Fact* I mean, of the visible *Transaction* of the Son of *God*, being Recorded in the Scriptures of Truth, which they also have in their Hands. But the *Inward* Sight, Sense and *Knowledge* of the *Will* of God by the Operation of his *Light* and Spirit shining and working in our Hearts, and the Spiritual Sense of that blessed Appearance of the Son of *God* in the *Flesh*, and the *Moral End* of it to our Benefit and Advantage, is no more conceivable by *carnal Men*, than is *Regeneration*, without which * *no Man can enter into the Kingdom of God*. Christ tells us, there is such a thing, and the two Principles of it, *Water* and *Spirit*; but he do's not tell us, what they are? how to be Obtained? what way they operate? or we are to Apply them, or our selves to them for that *New Birth?* No: this is reserved a Secret to be unfolded to the *Children* of *Obedience*.

O *Reader!* † *Great is the Mystery of Godliness!* And if the Apostle said it of the *Manifestation* of the *Son* of *God* in the *Flesh*, if that be a *Mystery* (and if a *Mystery*, it is not to be spelt out, but by the *Revelation* of the Spirit) How much more is the *Work* of *Regeneration* a *Mystery*, that is wholly *Inward* and *Spiritual* in its *Operation?* Who is sufficient for these Things? What *Doctor?* What *Philosopher?* What sort of *Divine?* Surely

* Joh. 3. 5. † 1 Tim. 3. 16.

Surely none, but one of God's making alone, that has paſt through the Degrees of *Regeneration*, which is the *experimental, operative Revelation* of the *Spirit* of *God* in Man. And this *Revelation* is a Fruit of his *Omnipreſence:* He is ever * *Preſent, his Eye beholds the Evil and the Good*; but in a particular manner *is over them that fear him, and truſt in his Mercy. Yea, his Eyes are upon the Righteous, he ſearches the Heart, and tries the Reins, and ſets Man's Thoughts in Order before him.* This *David* knew, when he cried out, *Whither ſhall I go from thy Spirit? Or whither ſhall I flee from thy Preſence?* And why? But becauſe he is preſent as a *Reprover*, an *Helper*, a *Comforter* and *Saviour:* Which alſo made the ſame Royal Penitent and Prophet in his Fifty Firſt *Pſalm* pray § *Caſt me not away from thy Preſence, and take not thy Holy Spirit from me.* This alſo made him a *Preacher* to others: For if God would but hear his Prayer, *and Reſtore to him the* Joy *of his Salvation, and uphold him by his free Spirit, he would teach Tranſgreſſors his Ways, and Sinners ſhould be converted unto God:* Which comes up to all I have ſaid upon this Head, that the Way to be a Child of God, and *Miniſter* of his Truth, *is the Inward Experience of the Revelation of the* Spirit *and Power of God in the* Soul, without which *David* could not open his Mouth for God. He elſe-where tells us, how *Near God* is to his People: The Meek will he Guide: The Secrets of the Lord are with them that Fear him: ‖ *The Lord is nigh unto them that are of a broken Heart; and ſaveth ſuch, as are of a contrite Spirit.* He calls them to *taſte* and *ſee, how good the Lord is to them that fear him:* This was *Revelation* with a

* Prov. 15. 3. Pſal. 33. 18. 1 Chr. 28. 9. Pſal. 7. 9. 139. 1, 9. Prov. 17. 10. Ch. 20. 12. Pſal. 139. 7. § Pſal. 51. 11, 12, 13. ‖ Pſ. 25. 9, 14. Pſ. 34. 9, 18. Pſ. 34. 8. Pſ. 27. 10, 11.

Witneſs; no leſs than Two of the Spiritual Senſes of the Soul at once. And though Father and Mother forſake him. God would take him up; whom he prayed to Teach him and Lead him in a *plain Path:* And in the Senſe of God's Inward Goodneſs to his Soul, in this Way of *Revelation* and *Omnipreſency*, he Triumphs thus: * *Yea, though I walk through the Valley of the Shadow of Death, I will fear no Evil*; **for thou art with me**, *thy Rod and thy Staff they comfort me.* Indeed, his whole Book of *Pſalms* is a continued Evidence of that *Revelation* we plead for, and he cried, he waited for and he Enjoyed; who grew ſo well Acquainted with the *Preſence* of *God*, that he could tell us, that in his § *Preſence* was *Life, and at his right Hand were Pleaſures for ever.*

Nor is this to be wondered at by the Profeſſors of Chriſtianity, ſince it is the *Covenant* God made of *Old:* To which the Prophet *Jeremiah* gives Teſtimony, † *That he would put his Law in their Inward Parts, and write it in their Hearts, and he would be their God, and they ſhould be his People——and know him from the leaſt to the greateſt.* To which the Apoſtle refers in his Epiſtle to the *Hebrews*, as fulfilled in the Chriſtian Diſpenſation then on foot: So *Joel* of the *pouring out of the Spirit upon all Fleſh*, applied by *Peter* on the Day of *Pentecoſt.* And *Paul* to the *Corinthians* goes yet further, and tells them, That God (in theſe latter Days) will *dwell in them, and walk in them*; and therefore Commands them not to touch the Unclean Thing. Now, if all this can be without *Revelation, Inſpiration, Divine Viſion* and *Senſation* in the *Soul*, we may Conclude, we do not *hear, ſee, feel, taſte*

* Pſal. 23. 4. § Pſal. 16. 11. † Jer. 31. 31—34. Heb. 8. 9, 10. Joel 2. 28, 29. Act. 2. 16—18. 2 Cor. 6. 16, 17.

taſte and *ſmell*, what we do *hear*, *ſee*, *feel*, *taſte* and *ſmell* every Day. I forbear many Scriptures, as, *I in them, and they in me: He that is with you, ſhall be in you: I am with you to the End of the World*; and that notable Saying of the Apoſtle; * *When it pleaſed God to Reveal his Son in me, I conſulted not with Fleſh and Blood:* He grounds his *Call*, *Converſion* and *Miniſtry* upon it; and can we hope now for a *true* and *ſaving Knowledge* or *Miniſtry* without it? By no means.

But our *Author* in this, as much as in any of his *Tracts*, acts the *Scholar*, and has not choſen this Way of *Arguing*; having to do with a *Learned Man*, that he Eſteemed, and would be Entertained in a more *Abſtract Way* of *Arguing:* Which made me the freer to expreſs my ſelf, in this Manner, for their Sakes, that eaſily ſubmit their *Arguments* to *Scripture Authority*, and that *hunger* and *thirſt* after an *inward Enjoyment* of that of which ſo many *glorious things* are ſaid by the *holy Men* of God in *Scripture*; that they may be freed of *Objections*, and ſavour the *clear* and *divine Truth* of this Doctrine: That they may know, the *Wells* are *opened* now, as well as formerly. And that § *Rivers of living Water flow out of the Bellies of true Believers now as well as then*; which Chriſt ſpake of, *meaning the Spirit, that ſhould flow in and out of thoſe that believed in him.* And *Reader*, if thou wilt be a Witneſs hereof, † *deſpiſe not the Day of ſmall things*; Embrace the *Talent* that is given thee, follow the Reproofs and Teachings of it, Wait upon it for Power to enable thee to *overcome*, what it Condemns: And if thou wilt Abſtract thy ſelf from the World, and the diſtracting Impreſſions and Idea's of it, into a true

* Gal. 1. 16. § Joh. 7. 37—39. † Zach. 4. 10.

Silence or Inactivity, and Quietneſs of Mind, believe me, thou wilt find the Heavenly Potter will mould and Form his Clay, and work in thee mightily to *will* and to *do:* For before Life is Death, and before an Active a Paſſive Life. Remember theſe things; and Almighty God give thee an experimental Underſtanding of them to his *Glory*, and thy *Comfort* here and for ever!

Thus *Reader*, am I come to the End of this *Preface*, and thou to the Beginning of this *Author*'s *Volume:* Read with Conſideration; be not haſty to Judge, what at firſt may not pleaſe thee; but be ready to Practiſe what thou likeſt: That *Knowledge* through *Obedience* may Increaſe, and *GOD*, the great *Author* of all *Good*, through his *poor Inſtruments* may have his *Glory*; who is *Worthy* for ever! *Amen.*

ACcording to that True and Sincere *Love* in the *Lord*, which we had to our dear Brother, *Robert Barclay*, and Chriſtian *Reſpect*, which lives in us to his Bleſſed *Memory*, and our Real Eſteem and Value of his Faithful *Teſtimony*, great Induſtry and Labour of Love for Promoting the Ever-living *Truth*, as it is in Chriſt, in his Day and Time;

We, whoſe Names are under-written, do ſincerely Own, and have Satisfaction and *Unity* in Truth with this fore-going *Preface* and *Relation*, in the Behalf of him the ſaid *Robert Barclay*, and his great and Memorable *Service*, *Labours* and *Travels* in the *Goſpel* of our Lord and Saviour Jeſus Chriſt: To whom be the Glory and *Dominion* for ever!

London, the 15th of the 7th Month, 1691.

George Whitehead
Patrick Livingſton
Alexander Seton
Benjam. Antrobus
Francis Stamper
John Vaughton
and
John Field.

GEORGE

GEORGE FOX *his Teſtimony concerning* Robert Barclay.

A Teſtimony concerning our Dear Brother in the Lord, *Robert Barclay*, who was a *Wiſe* and *Faithful Miniſter* of *Chriſt*, and Writ many Precious Books in the Defence of the Truth in *Engliſh* and *Latine*; and after Tranſlated into *French* and *Dutch*. He was a *Scholar*, and a Man of *Great Parts*; and underwent many *Calumnies*, *Slanders* and *Reproaches*, and *Sufferings* for the *Name* of *Chriſt*: But the *Lord* gave him Power over them all. He *Travelled* often up and down *Scotland*, and in *England*, and in *Holland* and *Germany*, and did good Service for the Lord; and was a *Man* of *Repute* among Men, and Preach'd the *Everlaſting Goſpel* of *Chriſt Freely*, turning People from *Darkneſs to Light*, *and from the Power of Satan to God*. And his *Father* was a *Noble Man* for the *Lord* and his *Truth*, and *died in the Lord*: And after, when his *Son Robert* had fulfilled his *Miniſtry*, and finiſhed his *Teſtimony*, he alſo *died in the Lord*, and is Bleſſed, and at Reſt, and Ceaſed from his *Labours*, and his *Works* follow him. Much more might be Written concerning this *Faithful Brother* in the *Lord*, and *Pillar* in the *Church* of *Chriſt*; who was a Man I very much loved for his *Labour* in the *Truth*; But I ſhall leave the Reſt to his *Country-Men*. And the Lord Raiſe up more *Faithful Labourers* in *Chriſt Jeſus* to ſtand in his Place; and preſerve his *Tender Wife* and *Children* in the *Truth*, Amen!

The 13. 9th.
Mo. 1690.

G. F.

A Teſti-

A Testimony to the Memory of Robert Barclay: *by his Faithful Friend* William Penn.

SUrprising was the *News* of the *Death* of Dear *Robert Barclay* to me particularly, from the *Share* I claimed in him, and the *Esteem* I had for him: But that which gave Weight to my *Sorrow*, was the *Loss*, that thereby comes to the *Church* of *God*; and especially in *Scotland*. For his *Many* and *Excellent Gifts* by *Nature*, *Acquisition* and *Grace*, his *Zeal* and *Integrity*, his *Labour* and *Love* so effectually shewn in the time he lived, both in his *Ministry*, *Writings* and other Services, and that he *lived no longer*, who was so well fitted to *live* for the *Service* and *Honour* of the *Truth*, and the good of God's People, must render his *Death* more Afflicting to all those that desire to be rockoned of that Number. It was a Complaint of Old, that the *Righteous* were *taken away, and none layed it to heart:* I pray God, that the *Taking away* of this *Accomplished Minister* of *Christ* in the *Prime* of his *Age*, with other *Precious* and *Honourable Brethren* of late, may be laid close to heart by the *Friends* of *God*, especially where his and their *Service* lay, and he and they have been most Conversant.

The *Overcasting* of so many *bright Stars* almost together, and of the *First Magnitude* in our *Horizon*, from our *Bodily View*, is not the least *Symptom* or *Token* to me of an *Approaching Storm*, and perhaps so *dreadful*, that we may have fresh Cause to think them *Happy*, that are delivered from the *Evils* and *Miseries*, that may ensue. But this also calls every one *home* to his own Dwelling and *Tent*, to find and feel him that *Repairs* all *Losses*, and *Supplies* all *Wants*, and is *All* to a Faithful People, that they can need or desire.

This *Worthy Young Man* of *God*, whose *Character* I write, (as

(as well for their *Example* and *Encouragement*, that have, or hereafter may receive the *Eternal Truth*, in which he lived and died, and lives for ever, as for a *Teſtimony* to the *Power* and *Goodneſs* of God in raiſing him up to his *Church*, and to his *laſting Memorial* in the *Churches* of *Chriſt*, which is bleſſed for ever) was the Son of Colonel *David Barclay*, deſcended of the *Barclays* of *Mathers* in the *Kingdom* of *Scotland*, an Ancient and Honourable Family among Men, and of *Catharine Gourdon*, from the *Gourdons* of the Houſe of the *Duke* of *Gourdon*. He was born at *Edinburgh* in the Year 1648. Educated in *France*; had the Advantage of that *Tongue*, as well as the *Latine*. He returned to *Scotland* about 1664, being Sixteen Years of Age, where, by the *Example* and *Inſtruction* of his *Honeſt* and *Worthy Father*, that in his Abſcence had *Received* the *Everlaſting Truth*, and his *Converſe* with other *Servants* of *God*, he came to *See* and *Taſte* an Excellency in it; and was *Convinced* about the Year 1667. and Publickly owned the *Teſtimony* of the *True Light*, *enlightning every Man*: And came Early forth a *Zealous* and *Fervent Witneſs* for it; enduring the *Croſs*, and deſpiſing the *Shame*, that attended his *Diſcipleſhip*: And received the *Gift* of the *Miniſtry*, as his *greateſt Honour*; in which he laboured to bring others to God, and his *Labour* was not in vain in the *Lord*. He was much exerciſed in *Controverſy*, from the many *Contradictions*, that fell upon the *Truth*, and upon *him* for its ſake in his own Country chiefly; in which he ever acquitted himſelf with *Honour* to the *Truth*; particularly by his *Apology for the Chriſtian Divinity* Profeſſed by the *People* called *Quakers*, which contains a *Collection* of our *Principles*, our *Enemies Obections*, and our *Anſwers*, Augmented and Illuſtrated cloſely and amply with many *Authorities* for *Confirmation*. Alſo his Book of *Church-Government*, diſtinguiſhing between *Tyranny* and *Anarchy*, *Impoſition* and *Lawleſneſs*; occaſioned by the *Scruples* of ſome, and *Partialities* of others, that had a Tendency to a *Diviſion* among us: They are ſtanding Books of ſound Judgment, and good Service to the

the *Truth* and *Church* of *God*. Nor muſt his *Scripture-Catechiſm* be forgotten, in that it opens the *Mind* of *Truth* upon Points of *Doctrine* in the Words of the *Holy Ghoſt*? excluding all *Humane Gloſſes* or Interpretation; which is an eaſie, ſafe and peaceable Method, the Tendency of it being to *Silence* and *Commend* the Curioſity of Man to the *Text*, which all own; and there leave *Controverſy*, as the beſt Method to *Unity* and *Peace*, next that of the *Spirit* it ſelf. And indeed, it was exactly ſuitable to his own *Diſpoſition*, that preferred *Truth* before *Victory*, and *Peace* and *Unity* before *Niceties*, and a *good Life* before *Worldly Learning*.

We ſometimes *Travelled* together both in this *Kingdom*, and in *Holland*, and ſome parts of *Germany*, and were *Inward* in divers *Services* from *firſt* to *laſt*: And the Apprehenſion and Senſe I had of him, was this, He loved the *Truth* and *Way* of *God*, as Revealed among us, above all the *World*, and was not aſhamed of it before Men; but *Bold* and *Able* in Maintaining it: *Sound* in *Judgment*, *Strong* in *Argument*, *Chearful* in *Travails* and *Sufferings*! of a *pleaſant Diſpoſition*, yet *Solid*, *Plain* and *Exemplary* in his *Converſation*. He was a *Learned Man*, a *good Chriſtian*, an *Able Miniſter*, a *Dutiful Son*, a *Loving Husband*, a *Tender* and *Careful Father*, an *Eaſie Maſter*, and a *good* and *kind Neighbour* and *Friend* Theſe Eminent Qualities in one, that had Imployed them ſo ſerviceably, and that had not lived much above *half* the *Life* of a *Man* (having outlived his *Father* but *four Years*, and died at leaſt *Thirty Years* ſhort of his Age) aggravates the *Loſs* of him, eſpecially in that *Nation*, where he lived.

O *Friends*, if *Precious* in the *Eyes* of the Lord be the *Death* of his *Saints*, ought not their *Labours* and *Death* to be *Precious* to the *Lord*'s *People*? Therefore I exhort thoſe, that have *ſurvived* this and other *Worthy* and *Honourable Brethren*, to take Care, that their *Minds* are not *over-charged*, and that they do not ſuffer their *firſt Love* on any ſcore to *Cool* to thoſe, that *Travail* and *Labour* in the *Word* and *Doctrine* for their good: But that through their *Faithfulneſs* they may come to partake of like

like *Precious Miniſtry*, as well as of like *Precious Faith*; that ſo the great *Harveſt*, that is at the Door, may be ſupplied with *Able* and *Diligent Labourers*. But more eſpecially you of the *Scotch Nation*, and moſt of all you, his *Near*, *Tender* and *Affectionate Relations*, Wait to feel your *Loſs* made up in and by him, that giveth Liberally, and upbraideth not; who is the *beſt Teacher*, *Husband*, *Father* and *Maſter*, who *Repairs* our *Loſſes* with *Advantage*: For in him we *Loſe* nothing, that we *Loſe*, becauſe we have it again with *Advantage* even in this *Life*, and *Fellowſhip*, that out-lives time, and endures and abides for ever! In which the Lord preſerve us all to the end of our *Race*, that we may run it with Stedfaſtneſs, and finiſh it with Everlaſting Joy.

William Penn.

Patrick Livingſtone *his Teſtimony concerning* Robert Barclay.

THere is ſomething, that reſts upon my *Spirit*, to ſay concerning my *Dearly Beloved Friend* and *Kinſman*, *Robert Barclay*: Who was not only my *Kinſman* after the Fleſh, but of a *nearer* and *dearer Kindred*, and *Relation* of a more *Noble Seed* and *Offspring*, which is not *Corruptible*, but *Incorruptible*; and my Dear *Fellow-Labourer* in the *Service* of the *Goſpel*, as alſo my *Fellow-Sufferer* for the *Truth* in *Aberdeen Priſon*.

And I have more in my Heart concerning him, than I can Expreſs; nor do I find it meet to ſay all I can truly *Teſtify* of him.

For I had ſome ſmall *Knowledge* of him, before he came to *Profeſs* the *Truth*; and ever ſince he came forth amongſt us, I have had many Opportunities to be *Re-*

freſhed

freshed with him in his *Doctrine*, after he came to have a *Publick Testimony* amongst us; and also in his *Conversation* both before and since.

He was all-along a *Man* for *Peace*, and an *Enemy* to *Strife* and *Dissention*; but was a *Peace-maker*: I never knew him at any time to be in *Passion* or *Anger*.

He was a Man of a *sweet*, *pleasant* and *chearful Temper*, and above many for *Evenness* of *Spirit*: A Man of *deep Reach* in his *Judgment* and *Understanding* of *Heavenly things*, and also of the things that concerned him to know of this *Life* amongst Men.

He was *Quick* and *Ready* in his Understanding of *Matters* of *Difference* or *Controversy*; and had a notable Way of *Deciding* and *Composing* of them.

He was a Man of a *Publick Spirit*, and laboured for the *Publick Good* of all; but especially of those he was in *Fellowship* with.

Both as to the *Inward* and *Outward* he was a *blameless* Man in his *Conversation*; and he was both *Solid*, *Sound* and *Comprehensive*, in his *Writings*.

As for his *Doctrine*, he was *Plain* and *Clear* to the meanest Capacity; *Discreet* and *Obliging* therein.

And he was a Man generally *Beloved of all*, both of *great* and *small*; unless it were those that hated him for the *Truth*'s sake, and his *Vindicating* of it both in *Word* and *Writing* against those that *Opposed* it; as his *Writings* will plainly demonstrate to all Impartial *Readers* of them.

And, *Courteous Reader*, I being now satisfied with many more, that he is at his *Rest* with the *Lord*, and Reaps the *Reward* of his *Trials*, *Travails* and *Sufferings* for the *Truth*'s sake both inwardly and outwardly, and now is out of the Reach, of what *Envy* and *Malice* can do against him; his *Writings* are Recommended to thy Serious and Im-

Impartial Peruſal, wherein thou may'ſt ſee more of him, than at preſent I can ſay: And ſo I remain

A Lover of Truth and Righteouſneſs,

Aberdeen the 16th day of the 1ſt Month, 1691.

Patrick Livingſtone.

The Teſtimony of Andrew Jaffray *concerning* Robert Barclay.

THis *Teſtimony* I have in my Heart to give forth concerning my *Dear Brother*, who was one of the *Lord's Worthies*, and hath obtained the *Crown* of *Victory* over all the *Rage* of the *Enemy* and his *Inſtruments*, who ſtill ſeek to make *War* with the *Remnant* of the Woman's Seed, who keep the Commandments of God: But they and their *Rage* and *Enmity* is *Limited*, bleſſed be the Lord our God for ever! And the *Hairs* of the *Heads* of the *Faithful* are numbred, and the *Angels* of *God* pitch their *Tents* about them, that fear him in all their *Troubles*, and amidſt all the *Rage* and *Slanderous Tongues* of this *World*, that are *ſet* on *Fire*: As this *Faithful* and *Worthy Servant* of the Lord and his Everlaſting Truth was a Living *Witneſs* of God's Faithfulneſs and Power in his Preſervation; who being *Dead* (as to the Body) yet *ſpeaketh*, and *liveth*, and *walketh* with him for ever, in whom his *Delight* and *Joy* was while in the Body, beyond all the *Honours*, Vain *Pleaſures* and *Enjoyments* from below.

And though the *Lord* had Endued him with many *large Gifts* and *Abilities*, even as a Man beyond many (as was well known) ſo as to be able to *Converſe* with the *Greateſt*; yet known it is to many of the Upright, that his

his chief Desire and Delight was to lay out all these *Parts* and *Qualifications* for doing *good unto all*, but especially to the *Houshold* of *Faith*: As the many *great Services* for *Truth* and *Deliverances* of *Suffering Friends*, which the Lord made him an *Instrument* of, both in his own *Native Country*, and in *other Nations*, can bear Witness. So that I may truly say, in all his great *Endowments* it was his Delight to make them *serviceable* to the true *Israel* of *God*; and his *Sweet Savour* and *Memorial* shall live (in many of their Hearts, and among all Sober, Discreet and Moderate People, who knew him) to Generations to come. And I am very bold to say, his *Death* could not but be matter of *Exercise* and *Sorrow* to all.

He was a Man, that laid out himself in the *Ability* of the *large Understanding*, given him to set forth the *Beauty* and *Infallibility* of the *Grounds* and *Excellent Principles* of *Truth*, and to open and prove the same over all *Opposition* of *Gainsayers*, to the reaching of the Understanding of many of the *Great* and *Learned* of the *World*, both at *home* and *abroad*, and to the begetting a better *Opinion* and *Judgment* concerning both the *Principles* and *Practices* of God's People (called in Derision *Quakers*) than had been held forth by the *Craft* and *Malice* of the *Priests* and others to be in the beginning, as *Fools*, *Madmen*, &c. and *holding non-sensical and unreasonable, as well as Unscriptural Whimsies*, and so forth. But *God*, who is *Light*, is wiping away the *Reproaches* and *Slanders* off his Blessed *Truth* and *People*, and will more and more exalt the *Standard* and *Ensign* thereof to gather the *Nations* unto it out of their *Cruelties*, *Lusts* and *Roarings* against one another, and of the overflowing of all *Abominations* among them, to the great provoking of *God's Wrath*.

Reformation from all which will never be known, nor *Deliverance* from the *Bondage* and *Miseries* thereby occasioned, by all the *Might*, *Power* and *Fightings* of the *Carnal Sword*, nor *Politick Devices* of Men; but only by the blessed *Power*, *Spirit* and *Grace* of *God*, which hath appeared

peared to all, to that very end to teach to deny *Ungodlineſs* and *Worldly Luſts*, and *to live Soberly, Righteouſly and Godly in this preſent World*, if Men would turn to believe in and obey it. Which is our *Teſtimony* and *Holy Principle* we direct all unto; and which this *Bleſſed Servant* of the Church laid out himſelf in his many *Excellent Writings* (eſpecially his *Apology*) to promulgate through the World with bleſſed Succeſs not only in *Printing*, but in *Travelling*, having gone through a great part of *Germany*, *Holland* and other Countries in the *Service* of the *Truth*: And the Lord bleſſed him every way therein.

He was an *Exemplary Husband*, *Parent* and *Maſter* in his *Family*; ſo that the *Beauty*, *good Order*, *Holineſs*, *Gravity* and *Lowlineſs* of the Truth ſhined therein, I can ſay, to my Refreſhment and many others, as in a *Quiet Habitation*.

He was a Man of great *Meekneſs*, *Sweetneſs* and *Lowlineſs* of Spirit, and of ſuch a *bearing*, *contented Mind*, that though a Man of ſuch *Parts*, and great *Authority* over *Evil* in his *Servants* and others, yet kept in ſuch a *Dominion* over any thing, that would have *diſordered* his own *Spirit*, that I can truly ſay, I never ſaw him in any *peeviſh*, *angry*, *brittle* or *diſordered Temper*, ſince ever I knew him; though I had as much *Intimacy* and *Frequency* of *Concerns* with him as moſt here-away.

He was ſo far from being *liſted up* or *Exalted* by the *great Gifts* he had received from his *Maker*, both in the *Truth*, and as a *Man*, that I can ſay, I have often deſired to grow in the *plain*, *down-right*, *humble* and *lowly Spirit*, wherein he became as *weak* with the *weakeſt*, and *poor* with the *pooreſt*, and *low* with the *loweſt*; as well as he could be *deep* with them that were *deep*: So that in a good Meaſure he had learned to become *all things to all Men*, with a true and upright Endeavour to *Gain ſome*.

I can ſay, I have parted with a Moſt-*Entire Friend* and *Counſellor*: But Glory to him who lives for ever! Through great Mercy I know him, who is the *Fountain* of

of all *Wisdom*, *Righteousness*, *Love* and *Pity*; who I trust will make up this great *Loss* not only to me, but to his blessed *People* and *Church*, especially in this his *Native Country* of *Scotland*, in and to which he had made him an *Ornament*, and as a *Star* and *shining Light*. And Oh! that he may make me, and all whom he hath *Convinced* of his pretious Truth in our *Native Country*, whether living therein, or abroad, to *shine forth* in the *Glory*, *Beauty* and *Virtue* thereof, and as the *first Fruits* thereof, and *Witnesses* of the great *Glory*, that shall livingly arise therein; though perhaps ushered in by great *Tribulations*, when our God shall wipe away the *Reproaches* thereof, and change its Name from *Barren* or *Forsaken*: Because our God hath a *true*, though a *small Seed* therein, in which he *delighteth*, and is *Married* thereunto; and many shall be the *Children* of the *Lamb's Marriage* therein, in due time, when the *Leaven* of the *Pharisees* is purged out, and the *Bastard-Births* of the *Adultereesses* and *Whoredoms* of a *false Profession* therein comes to be seen, and turned from.

As concerning this, our *Dear Friend R. B.* The Lord soon began his *Work* with him, shortly after he was brought home from *France*, wherein, in his *Young* and *Tender Years*, he was brought up at *Paris* under his *Uncle*: And though at his *Return* thence but about *sixteen Years*, yet it having pleased the Lord to bring his *Dear* and *Worthy Father* into his *most pretious Truth*, he having thereby occasion to be in the *Meetings* of *God's Chosen People*, who worship him in his own *Name*, *Spirit* and *Power* (and not in the *Words* of *Man*'s *Wisdom* and *Preparation*) he was by the Virtue and Efficacious Life of this *Blessed Power* shortly after reached, and that in the Time of *Silence* (a *Mystery* to the *World*;) and came so *fast* to *grow* therein through his great *Love* and *Watchfulness* to the *Inward Appearance* thereof, that not long after he was called out to the *Publick Ministry*, and declaring abroad what his *Eyes* had *seen*, and his *Hands* had *handled* of this pure *Word* of *Life*. Yea, the Lord who loved him, counted him worthy so *Early* to *Call* him to some

ſome *weighty* and *hard Services* for his *Truth* in our Nation, that a little after his coming out of the *Age* of *Minority* (as it is called) he was made willing in the *Day* of *God's Power* to give up his Body as a *Sign* and *Wonder* to this Generation, and to deny himſelf and all in him as a *Man*, ſo far as to become a *Fool* for his ſake, whom he loved, in going in Obedience to his Will in *Sack cloth* and *Aſhes* through *Three* of the *Chief Streets* of the City of *Aberdeen*: As his *Teſtimony* printed concerning it holds forth his *Service* therein; beſides ſome *weighty Services* at ſeveral *Steeple-houſes*, and *Sufferings* in *Priſon* for the *Truth*'s Sake

And I cannot forbear to touch at his great *Care* and *Zeal*, that *Unity Love* and *Sweetneſs* might be preſerved among God's Children over all the Cunning Endeavours of the Enemy to the contrary.

What ſhall I ſay more concerning this *Servant* of the *Lord*, but that, *Bleſſed are the Dead, that die in the Lord! Yea, ſaith the Spirit, from henceforth they reſt from their Labours, and their Works follow them.* He laid down the Body in the Holy and Honourable Truth, wherein he had ſerved it about *Twenty Three Years*, upon the *Third Day* of the *Eighth Month* 1690. near the *Forty Second Year* of his *Age*, at his own Houſe of *Urie* in *Scotland*; and it was laid in his own *Burial-Ground* there, upon the *ſixth Day* of the *ſame Month* before many *Friends* and other People.

King's-wells the *Ninth* of the *Eighth* Month. 1690.

Andrew Jaffray.

[*These following Lines were written by a* Person *of* Repute, *in* Scotland, *who is not* One *of those called* Quakers.]

An *Epitaph* upon that Faithful Servant of the Lord, *ROBERT BARCLAY* of *Ury*.

THere be too Few *that take a true delight*
On Virtuous Subjects *a few Lines to Write*;
In this degenerate Age *most* Poets *use*
On Scurril Numbers *to Extend their* Muse:
On Gilded Nothings *they their Fancies strain*,
Such as patch'd Plays, *like to* unhinge *their* Brain;
And think by this their Hearers *to Excite*,
To satiate their Carnal Appetite:
As if to Forge *and* Lie *were not a Crime*;
They thus exhaust their Talent, *and their* Time.
To shun this Scylla, *and my self Acquit*
Unto his Friends, *I offer this* small *Mite*.
I do Confess, my Mind I cannot Raise
To give the Defunct *his deserved Praise*:
Him to Commend I need not Call the Arts,
He was Endu'd with Piety *and* Parts.
His Memory, *I'm sure, is* dear *to all*,
Who love the Truth, *and wishes* Babel's Fall;
Whilst here on Earth he did not Faint, *nor* Tire
To Preach *Christ's* Will *without a Farthing* Hire.
Though Crosses, Losses, *and* Imprisonment
Stood in his Way, he boldly o'er them went.

His

His Soaring Soul *by* Grace *and* Education
Might once been ſaid the Glory *of the* Nation :
His Elevated Virtue *ſhin'd ſo Clear,*
It did procure him Love *from* Prince and Peer.
He had from Heav'n his Miſſion and Vocation,
Which faithfully he ſhew'd to every Nation:
Where-e'er he Travel'd, *or made ſome Abode,*
He preach'd Repentance, *and the* Fear *of* God.
He as God's *Inſtrument did often bring*
The parched Souls *to taſte the* living Spring;
Theſe did ſtand up for Truth *with Heart and Mind,*
Who formerly were Bond-Slaves, *and were blind:*
God's Strength *in him and Efficacious* Power
Did at his Doctrine *make the* Devils *lowre.*
But the Wiſe Lord, *who knoweth ſecret Hearts.*
And is the Searcher *of the inner Parts,*
Leſt that our Roving Minds ſhould gad abroad,
And fix on ſomething elſe beſides our God,
Did Call him hence, *ſecure from Carnal Fears*
He Reaps *with* Joy, *what he did* Sow *in* Tears.
Now ſince all Fleſh *muſt nakedly Appear*
At God's Tribunal, *there their* 'Counts *to clear,*
And ſince that we are Living Lumps *of* Clay,
Which the Great Potter *can to* Aſhes *bray,*
Learn, Readers *all, before your* Glaſs *be* Run,
To deck your Souls, e're they to Judgment *come.*

Arthur Forbes *of* Brux.

THE

Order of the Books

Contained in this

FIRST VOLUME.

I. TRuth cleared of Calumnies: *being an Answer to a Dialogue between a* Quaker, *and a Stable Christian*, &c. (1670) Page 1.

II. *Some Things of weighty Concernment, propoſed in Meekneſs and Love by way of* Queries, *to the ſerious Conſideration of the Inhabitants of* Aberdeen, *added by way of* Appendix *to Truth Cleared of Calumnies*, &c. (1670) 72.

III. William Mitchell *Unmasked*; *being an Answer to his Animadverſions upon Truth Cleared of Calumnies.* (1671) 79.

IV. *A ſeaſonable Warning and Exhortation to, and Expoſtulation with the Inhabitants of* Aberdeen, *concerning this preſent Diſpenſation and Day of God's living Viſitation towards them; with an Answer to ſome Queries annexed.* (1672) 193, 198.

V. *A Catechiſm and Confeſſion of Faith, Approved of and Agreed unto by the General Aſſembly of the Patriarchs, Prophets and Apoſtles, Chriſt himſelf Chief Speaker in and among them*, &c. (1673) 201.

VI. *The* Anarchy *of the* Ranters, *and other Libertines*; *the* Hierarchy *of the* Romaniſts, *and other pretended Churches, equally Refuſed and Refuted, in a twofold Apology for the Churches and People of God called* Quakers, &c. (1674) 321.

VII. *A Vindication of the preceeding Tract*, viz. The Anarchy of the Ranters, &c. *ſerving as an Explanatory Poſtſcript thereof.* (1679) 420.

TRUTH

TRUTH clear'd of Calumnies:

Wherein a Book, intituled, A

DIALOGUE

BETWEEN A

Quaker and a Stable Christian,

(Printed at *ABERDEEN*,

And upon good Ground judged to be writ by **William Mitchell**, a Preacher near by it, or at least that he had the chief Hand in it) is Examined, and the Dis-ingenuity of the Author in his Representing the *QUAKERS*, is discovered.

HERE IS ALSO

Their CASE truly Stated, Cleared, Demonstrated, and the OBJECTIONS of their Opposers Answered, according to Truth, Scripture and Right Reason.

By ROBERT BARCLAY.

Isa. 53. 1. *Who hath believed our Report, and to whom is the Arm of the Lord revealed?*

John 5. 39, 40. *Ye search the Scriptures, because in them ye think to have Eternal Life: And they are they which testify of me; and ye will not come unto me, that ye may have Life.*

Matth. 5. 11. *Blessed are ye, when Men shall revile you, and say all Manner of Evil against you falsly for my sake.*

Acts 24. 14. *After the Way which they call Heresy, so worship I the God of my Fathers.*

1 Thess. 5. 21. *Prove all things, hold fast that which is good.*

LONDON: Printed by the Assigns of *J. Sowle*, in the Year, 1717.

THE PREFACE TO THE READER.

READER,

FOR *thy better understanding the Matters handled in this Treatise, I thought fit to premise somewhat by way of Preface; and indeed the Nature of the thing calleth for it, that thou mayst receive a true Information concerning the People here pleaded for, and so generally opposed; but more particularly in the City of* Aberdeen, *that thou mayst understand, how the Case stands betwixt them, and their Adversaries in it.*

Know then, That after the Lord had raised up the Witnesses of this Day, *and had opened in them, and unto them the* Light *and* Glory *thereof, divers of them at sundry Times were* moved of the Lord *to come into these Parts, and unto the Town of* Aberdeen, *in Love to the* Seed, *which there was to be gathered; but* their Acceptance *for divers Years together, was very unsuitable.*

For the Enemy that had wrought, and was exalted in the Mystery of Iniquity, *to darken the Appearance of this Day, had prepared and stirred up* his Ministers, *to resist them and their Testimony, by aspersing them with many gross* Calumnies, Lies

and Reproaches, *as* demented, distracted, *bodily* possessed *of the Devil, practising* Abominations *under Colour of being led to them* by the Spirit; *and as to their Principles*, Blasphemous Deniers *of the true* Christ, *of* Heaven, Hell, Angels, *the* Resurrection of the Body *and* Day of Judgment, *Inconsistent with* Magistracy, *nothing better than* John of Leyden *and his Complices. This was the vulgar and familiar Language of the* Pulpits, *which was for a time received for* unquestionable Truth; *till about the Year* 1663, *some sober and* serious Professors, *in and about the said Town, did begin to weigh these things more narrowly, and find the Savour of that Life in the* Testimony *of that so much reproached People, which some Years before had stirred in others, who were now come to a great Loss and Decay; and this gave them Occasion to examine the Principles and Ways of that People more exactly, which proving upon Inquiry, to be far otherways than they had been represented, gave them a further Occasion to see the Integrity and Soundness of that despised People, and of their* Principles, *on the one Hand; and on the other, to see the* prejudic'd Disingenuity *and* Enmity *of their Accusers. In these the Lord caused his Word to prosper, (who were few in Number, yet noted as to their Sobriety in their former Way of Profession) and raised them up to own that* People *and their* Testimony, *and to become* One *with them. Now their* Adversaries *finding nothing in these, whom the Lord had raised up in these Parts, whereof to accuse them, as to their* Conversation, *these* Calumnies *must be cast upon* Strangers, *living some Hundred Miles distant, where these* Untruths *cannot be so easily disproved; but as to these at Home, the Tune must be turned. Therefore* George Mildrum, *who hath more particularly espoused the Quarrel against* Truth *and its* Followers, *than any of his Brethren, begins to say, That it is no Wonder*

der to see Quakers *forbear gross Out-breakings, for that* Hereticks *have formerly come as great a Length (but surely, Abstinence from gross Out-breakings, and a clean outward Conversation, is no good Argument against the* Quakers) *so now the Clamour is, Though they have been* Professors, *and that* noted Ones *too, and though they be honest in their* Conversation, *yet they are* deluded *and* deceived, *and are* Deceivers. *And thus as of Old, the Truth and the Witnesses of it have always be enreproached by those of the* Pharisaical Spirit; *so now: For sometimes they said,* Christ *had a* Devil, *sometimes the* Apostles *are* drunk, *and other times* mad. *Since these things have thus occurred, there hath been no little Industry used, to suppress this People by* Threatnings *and* Persecution *(on which Account divers of our Friends have been cast into Prison, and some detained long in, of the said Town) and also by Preaching and Writing, of which for thy Information receive this Account.*

There were Thirty Queries *sent by the Bishop of* Aberdeen *(so called) to* Alexander Jaffray: *Also about the same time, a Paper of three or four Sheets subscribed by* G. M. *Intituled,* The State of the Controversy betwixt the Protestants and the Quakers. *The* Thirty Queries *were not long after answered by* G. K. *in respect to* A. J. *his Sickness at that time, and returned to him from* A. J. *And some time afterwards,* George Mildrum *his Paper, called,* The State of the Controversy, *&c. was answered by* G. K. *to which Papers of* G. K. *somewhat was premised by* A. J. *which Papers being several times called for (but particularly in a Letter from* G. M. *his own Hand to* A. J. *wherein he intreats for an* Answer, *that he might know, as he said, in what things we did differ, or in what things we only seemed to differ) were sent to him within Nine Months after the Receipt of* G. M.

his Papers. Before all which a Sermon on purpose was preached by G. M. *against the* Quakers *in the Ninth Month* 1666. *wherein the Sum of both his Papers was asserted, only that it was digested in a* Pulpit-way, *and introduced with an insinuating* Discourse *of his pretended Kindness for the Persons of some* Quakers, *and his Unwillingness to meddle with them, were it not his Office, and Zeal for the Truth did engage him to it; but if it had been so indeed, he would have said no more of them than the Truth: whereas it is stuffed with Lies, which are positively asserted to be the* Quakers Principles, *by this pretended Preacher of the* Gospel *from his* Chair of Verity *(so called) or rather of* Falshood: *Whereas yet* G. M. *his* Papers *aforementioned, were not so much as sent, far less answered, by which, according to the Words of his own Letter above-mentioned, he was to receive an* Understanding *of the* Differences, *and yet before he received this Understanding, whilst he was ignorant of the Differences, according to his own Confession, he is not ashamed to forge Numbers of Lies upon the Lord's People; and, as if they had been* Truths, *consisting in his Knowledge, to vent them before a* Publick Auditory: *which Sermon is largely answered by* G. K. *together with some* Animadversions *upon it from* A. J. *Also several* Papers *past betwixt* W. M. *and* G. K. *which had their Rise from some* Queries *sent by* P. L. *to* W. M. *answered by* W. M. *to which was returned a* Reply, *by* P. L. *the same was replied to by* G. K. *which having received a Reply from* W. M. *was again replied to at length by* G. K. *It is now* Two Years *and upwards, since the last Papers, from our Friends Hands, were returned to the respective Priests; unto which, as yet, there is no Answer, nor any of them published; but instead of all, at last comes out a* Dialogue *(of which the Proverb is verified,*

verified, Partruriunt Montes, naſcitur Mus) *ſubſcribed by no Hand, but generally underſtood to be* W. M. *and by him not denied: which whether it be to deal fairly or ingenuouſly, the* Ingenuous *may judge.*

Ingenuous Dealing would have ſtated things, as related from our own Friends *Hands, and given an Account of the many Scripture-Proofs and Arguments made Uſe of in our* Friends Papers, *which this Author in his* Dialogue *hath done nothing leſs, but deceitfully hath repreſented us, (conſidering what had paſs'd before, to which he himſelf, whoever he is, could not but be privy) and diſingenuouſly hath diſſembled and waved almoſt all the* Scripture-Proofs *and Arguments, uſed by* our Friends *in their aforeſaid Papers, as any may ſee, who are willing to look into the ſaid Papers,* Copies *of which are in ſeveral Hands, and any who deſire to read them, may have them readily from our Friends.*

Therefore, however this Work of his may ſatisfy and deceive a benighted Multitude, *whoſe* Faith *is pinned upon other Mens Sleeves, nevertheleſs I hope, it ſhall be an Occaſion to diſcover theſe Men, to any who are* ingenuous, *and love not to be hoodwinked, but are willing to know the Truth.*

So, Reader, having given thee this Account, I leave thee to the peruſing of the following Papers, omitting theſe needleſs Apologies, *and flattering* Inſinuations, *uſual in Epiſtles of this Kind; my End being To anſwer the Good in all, and to ſtarve, and not to feed the Evil in any. And I refer my ſelf to that* innocent *and* pure Principle, *the* Light *of* Chriſt Jeſus *in thee, which bears* Teſtimony *againſt all Evil; that thereby thou mayſt try and*

examine, what is here written, and who are the Owners of Scripture, *and who are the* Wreſters *of it; which thou canſt only truly diſcover and diſcern by the Spirit, from which the Scriptures came, even that inward* Light *and* Word *of* Grace, *that is able to build thee up, and eſtabliſh thee in the* Truth, *unto which I recommend thee.*

R. B.

Ury, the 19th of the
2d Month, 1670.

TRUTH

TRUTH
CLEAR'D OF
CALUMNIES.

To the AUTHOR.

HAVING taken a serious View of the *Dialogue* lately publisht by thee, and having weigh'd and considered it in the Fear of the Lord, I found it incumbent upon me to Reply unto it, both upon the Account of *Truth*, at which it strikes, and for thy *Soul's sake*, as also for others; that any *simple Hearts*, who have received Hurt by it, may be undeceived, and thy unfair Dealing may be manifested. In Order whereunto, before I enter upon the *Examination* thereof particularly, I have some things to lay before thee. 1670.

And *First*, As to the Manner and Method of thy Book by way of *Dialogue*, it is no ways allowable from thee, being but a meer Shift, to shuffle by those other *Papers* aforesaid, from being noticed or regarded, where all these *Controversies* are spoken to at large.

Secondly, The Nature of this Kind of *Writing* ought to have engaged thee, to set down as largely, what could be said on the one hand, as on the other, and to have brought in all the Proofs and Arguments alledged by the *Quakers*, or at least the most considerable; but in that thou

1670. thou haſt done nothing ſo much as becomes a *Man*, far leſs a *Chriſtian*, as any who have converſed with that *People*, cannot but be ſenſible of. Thou haſt made a bare Repreſentation of the *Quakers Principles*, and that ſo ſcantly and mincingly, that thou frequently giveſt thy ſelf Occaſion to fight againſt a *Man of Straw*. But that wherein thou haſt manifeſted the Badneſs of thy *Cauſe*, and thy *Weakneſs* in pleading for it, is, that the *Subſtance* of what thou haſt ſaid is nothing elſe, but that which was writ in the *Papers* before mentioned, and ſo largely anſwered already: Whereof thou art altogether *ſilent*, and wouldſt inſinuate, that what thou haſt here writ, was never anſwered by any *Quaker*; yea, is unanſwerable.

Thirdly, In the Beginning of thy *Epiſtle* thou alledgeſt, That thou haſt examined divers *Opinions* (of the People called *Quakers*) and after Tryal found them to be *naught*; whereas thou haſt not ſo much as mentioned, far leſs anſwered, the *Arguments* uſed by them, and in the Manner of ſignifying their Principles, thou giveſt not their own Words, but coucheſt them in ſuch Words of thy own framing, as may bear the moſt diſadvantageous Conſtruction: Hence thou ſayſt, That they deny *Original Sin*; That they overturn the Doctrine of the *Saints Perſeverance*; That they call the *Ordinances* of *Chriſt*, the *Inventions of Men*; all which things, as ſo conceived, are falſe.

Fourthly, There hath appeared in thee an *Airy Spirit*, full of Vanity and Self-Conceit, a thing which thou ſeemeſt much to cry out againſt *in others*, and wilt not ſee it in *thy ſelf*; hence in thy *Epiſtle* thou boaſteſt, that thou haſt ſo ſuccinctly confuted their Errors, highly commending the Manner of thy Writing, as that which, for ought thou knoweſt, was never done by any, who

who never handled these Things with greater Plainness and Condescendingness to the meanest Capacity, and in so narrow a Compass, as thy own Words bear. The signifying, that it was the Judgment of some, that the Publishing of thy Papers might tend to *Edification*; the crying up of thy *Zeal* for the *Ordinances*, and many other Passages too tedious to relate, do very much evidence an itching Desire in thee to be commended and applauded in thy Enterprize. 1670.

Fifthly, In the Writing and Framing of thy *Discourse*, thou hast introduced thy self most *childishly* and ridiculously, and takest frequent Occasion to play upon thy own Words, and snatch at them, as if thou hadst got some great Advantage; not unlike Dogs, that bark at their own Shadow, or those Creatures that run and are mad, when they see themselves in a Looking-Glass, supposing it to be some other, when indeed it is but their own Image. That this is thy way, appears in many Pages in thy Book, as they are hereafter examined.

Now more particularly:

So soon as thou entereſt upon the Matter of Debate, *Page* 2. thou beginnest with great *Disingenuity*; an Evidence of what may be expected, or will be found throughout the rest. For notwithstanding the Words of the *Quaker* are of thy own framing, and that they lie patent before thee; yet thou hast not had so much Honesty in thy Answer, as to subsume them aright. The *Quaker* says, I use not flattering Titles, and give thee not Heathenish Salutations and Bowings, lest I should sin, and be found an Idolater: In Answer to which thou beginnest with a false Subsumption, saying, Thou wondereſt that he should call *Salutations* and *Bowings* Heathenish and Idolatrous. Indeed it is no strange thing, that thou and others mis-represent us, and bely us in repeating

1670. repeating our Words at a Distance, when in this manner of Writing thou canst not truly repeat those Words, which thou placest for ours, when they be just written before thee. Is it not one thing to say, That *Salutations* that are Heathenish, or Heathenish *Salutations* cannot be used without Sin and *Idolatry*; and another thing to say, That *Salutations* and *Bowings* are Heathenish and Idolatrous? Who is so blind as not to see here a vast Difference? As to the first, who dares deny it to be a Truth, that will offer to call himself a Christian? to wit, That *Salutations* and *Bowings* that are Heathenish, cannot be used without *Idolatry* and Sin? But as to the other, That *Salutations* and *Bowings* are Heathenish and *Idolatrous*, being taken in *general*, was never said nor judged by the *Quakers*; and therefore to charge them with it, is utterly false, and a Lye: For such *Salutations* as *Christ* commands, and the Apostles practised, the *Quakers* dearly own, and frequently use, and find in them great Refreshment, because there-through the *Life* flows, and is communicated from one *Vessel* to another; but such *Salutations* thou art ignorant of, and of the *Life* that is there-through communicated, which bears *Testimony* against all that is Heathenish and *Idolatrous*, and leads out of it, and therefore in thy *dark Mind* wouldst from thence plead for the customary *Salutations* of the Heathen, as appears by the Proofs thou bringest, wherein thy Folly is very much manifested. *Christ*, sayst thou, *commanded his Disciples, when they entered into a House, to salute it*; he did so: *And what more?* And if the House be worthy, their *Peace* shall be upon it, to wit, the Peace through the Salutation intimated or offered, because they brought to that House the Tender of the *Gospel* and glad Tidings, which was a good *Salutation*. But what wouldst thou infer from that? That we ought to do off

our

our *Hats* one to another; a thing which they never did, by whose Example thou wouldst press us to do it: and it is known, that it is a thing unusual in that Part of the World to this Day. That other Proof, alledged from *Paul* saluting the *Churches*, makes as little, if not far less, to the Purpose. *Paul* in his Epistles, who was at a great Distance, wisheth Grace and Peace to the *Churches* from *God the Father* and *the Lord Jesus Christ*; *Ergò*, We ought to take off our Hats. Can there be any thing more ridiculous? Is this the great Esteem ye put upon the Scriptures, to take the *Salutations* of the blessed Apostle *Paul*, signified by the Motions of the *Holy Spirit*, which was the very Blessing of *Paul* to the *Churches*, or rather of the *Spirit* through him, for to prove your doing off Hats, one of the corrupt Customs of this World? Is not this to make a Mock of the *Scriptures*, and a stretching them to plead for that, against which is the natural Tendence of their Testimony? *Next* thou givest us *Abraham*'s Practice; but every Practice of *Abraham* is not a *Rule* to us, nor to you either; the like may be said of that of *Moses*. Though *Moses* did Obeisance to his Father-in-Law, that makes nothing against us, far less his Kissing of him, and asking him of his Welfare; both which things the *Quakers* deny not. Thou acknowledgest, that Religious Worship given to the *Creature*, is *Idolatry*. What is *Religious* Worship, but that which is given to *God?* And is not the Bowing of the Body, and Uncovering of the Head, the Signification of your Worship to *God?* And if ye give the same to the *Creature* also, where is the Difference? For in the external Signification it is not distinguished, unless it be said to be the Intention; which if it be, we shall have the *Papists* pleading the same, for their Adoration of *Images*, and the *Relicts* of the Saints. And truly, 1670.

ly,

1670. ly, your being found in these things, gives them Advantage in that Matter. That *Courtesy* and *Christianity* are not repugnant, we deny not; and therefore for *Christians* to be *courteous* one to another, is very fit, which indeed that the Apostle commands, we acknowledge: But that *Courtesy* consists in taking off Hats, and bowing to one another, that rests for thee to prove. In the next Place, to prove the Indifference of using the *Plural Number* instead of the *Singular* to one Person, thou sayst, thou art very confident, the *Kingdom of God* consists not in Words: So am I too; yet I strange thou shouldst say so, considering thy *Principles*, for what is all your Preaching but *Words?* Yea, what is the *Scripture* it self (I mean that which ye have of it, to wit, the *Letter*) but *Words?* And seeing the very *Gospel*, according to you, is but a Company of *Words*, being a Declaration of what past many Hundred Years ago, how has thy Zeal here to oppose the *Quakers* made thee forget thy self in this Matter? Thou sayst, that to which the *Singular* Number is agreeable, the *Plural* may be applied to without making a Lye. The Proofs alledged for that be *Matth.* 23. 37. *Luke* 22. 31. 3 *Epistle* of *John*, Verse 13. evince nothing in this Matter; for the Context being rightly considered, will clearly make out, that the Words are not applied to one single Person only, exclusively of others; and that of *Luke* is to a Flock, comprehending the Disciples, to whom he was speaking just before; but there is no confounding of the Number, where one *single* Person is only spoken to, and that without understanding of any more. And though indeed it were good, that the Difference were not greater, yet the Differences in these things evidence, that there be Differences in greater Matters. And in Respect that ye are estranged from the *Principle*, that leads

leads out of *Corruption* in all things, therefore ye cannot see the Weight that is in these things, which is more than ye are aware of. 1670.

Page 3. Thou seemest to take great Advantage of these Words, *Heretofore I walked according to my Light, and the same I do still, and while in the Integrity of my Heart, I walked in the Way thou art now in, I dare not say, but God countenanced me in it.* Here thou makest a great Stir, as if thou hadst brought the *Quaker* to a great *Dilemma:* But to pass by thy examining of the weak Objection, which thou makest in the *Quaker*'s Behalf, which I believe was never alledged by any of them unto thee, as that wherewith they either only or chiefly defend themselves in this Matter; to wit, *Solomon*'s sacrificing at *Gibeon.* As in many other particulars, so in this, thou statest the *Quakers* Part but too weakly and faintly, yea, disingenuously; for the *Light*, which we walk according unto, and desire to walk according to it for ever, is *the Light of Christ in us*, and not *our Light* otherwise than by the free Gift of God, which we do freely acknowledge did shine *in our Hearts* in some Measure in the time we walked with you, (though we did not so know it) and gave us some *Knowledge* and *Discerning* of things, and begot a Measure of Integrity and Honesty of Heart towards the Lord in divers of us, and turned the *Bent* of our *Hearts* truly towards him in Measure. And the Lord countenanced and visited, and sometimes refreshed us *secretly* in those Days, with a Regard to that Measure of Integrity he found *in us*, and not because *of*, or in respect unto that way of *Profession* we then walked in, which Way was truly a Hurt unto us, and not Advantage. And it was not *your Way*, which we walked in with you, that the Lord countenanced, but the *Integrity* and *Uprightness*, which he had begot in us, and had placed

1670. placed in us, as a tender Plant, and as a Root in dry Ground, under the Oppreſſion of your Way, which burthened it; and until we were brought out of your Way, by his *Arm* which drew us, his *Seed* and *Plant in us* ſuffered, and was oppreſſed as a *Cart* with *Sheaves*: But after we were delivered from your *Way*, and turned to *the Way* we now walk *in*, the *Seed* and *Plant*, which ſuffered, came to receive *Strength*, and be raiſed unto *Life* and *Dominion*, as many *are Witneſſes* at this Day. Nor is this thy Argument any other, but that which the *Papiſts* did throw againſt thoſe, who ſometimes walked with them in the *Popiſh* Way of Profeſſion, ſome Hundred Years ago, when they came out from among them, whom the Lord viſited while they were among them, and at times refreſhed them, till he brought them forth to witneſs againſt them. For the Lord hath a People in *Babylon*, and hath his Sheep, which are ſcattered on the dry and barren Mountains of many *Sorts* and *Ways* of *Profeſſions*, who have ſome tender Breathings and Deſires after him, and with a Regard to his *breathing Seed* in them, he viſits them, and refreſheth them at times; which yet proves not, that they ſhould remain where they are, in *Babylon*, and upon the dry *Mountains* of dead *Profeſſions* and Obſervations. For the *Call* of the Lord is unto them, to come out of *Babylon*, and his Arm is ſtretched forth to gather them off from all theſe Hills, unto his own *Holy Hill*, *Mount Zion*, that they may feed and lie down with them, who were as Sheep going aſtray, but are now returned unto the *Shepherd* and *Biſhop* of their Souls. Alſo may not thoſe of the *Epiſcopal* Form object the ſame, againſt thoſe who have left it upon a further Diſcovery; and yet it's like thou wilt not deny, but ſome, who have been under the *Epiſcopal* Form, had a Meaſure of Integrity to God, while under

under it, and with a Regard to that the Lord at Times refreshed them. God does not frequently discover his Will to his Children all at once, nor lead them throughly out of things, out of which they are to come, *in an Instant*; and yet that he countenanceth them in their Travel, cannot be denied. Did not the Lord countenance *Cornelius*, before *Peter* came unto him? as appears by *Acts* 10. 4. And yet this was no Argument, that *Cornelius* should not own the *Apostles* and *Christians*: And did not the Lord countenance the Disciples, though even when they were following him, they were ignorant of many things, and in some things wrong? And whether did not the Lord countenance *Luther* in his Testimony against the *Pope*, as well in the *First*, as in the *Last* Steps of it; although it appears, that when he first began to preach against *Indulgences*, he intended not such a thing as afterwards followed; but things opened more and more unto him, till they came unto that *Period* they were brought unto before his *Death*: And who of you will say, that God did not countenance him from the Beginning, whilst he held many things, which he himself came to see to be wrong, and erred very grosly in the Matter of *Consubstantiation*. The like may be said of *John Husse*, and others, whom you acknowledge to have been *Martyrs*. At last, thou endest it with a *Question*, asking, Whether it be safe to lean to the *Audience* of that *Light*, which one while saith, that such a Way is the *Way* of *Christ*, and another while, thou must come out of it, for it is the *Way* of *Antichrist*? To which, what is above mentioned, answers sufficiently; yet further, I may easily retort the *Question* thus, upon the most of all the *National Ministry* in *Scotland*, who are now licking up that which they heretofore cried out against as Antichristian, and with Fire and Sword

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1670. perſecuted thoſe who offered to plead for that, which now they both Practiſe and avow themſelves in. Now as the Fault of this cannot be aſcribed to the *Scriptures*, which is the Rule, whereby they pretend to be guided; ſo neither can any Man's Inſtability, that pretends to be guided by the Light, (if any ſuch thing could be ſhewn) prove the *Light* a *Guide* not to be followed.

To prove, that *Chriſt* is *not in all Men*, thou argueſt thus: *Chriſt* is not *in* all Men, becauſe the Scripture ſpeaks of a being without *Chriſt* in the World; to which thou addeſt the *Reaſon*, The unconverted muſt needs be without Chriſt, becauſe they want the *uniting Principle*, which is *Faith*. To anſwer, that Chriſt is *in* them, but not in *Union* with them, thou ſayſt, is a fond *Diſtinction*, becauſe the *Scriptures* Way of expreſſing Peoples *Union* with *Chriſt*, is by aſſerting *Chriſt to be in them*, which thou takeſt for granted, and from thence draweſt thy Concluſion: but if it be found to be falſe, then the whole Fabrick falls to the Ground (as indeed falſe it is) For even according to the Scriptures, the *In-being* of Chriſt in Men ſometimes ſignifies *Union*, and ſometimes his *Exiſtence* in them, working and operating *in them* by Way of *Reproof* and *Judgment*, as alſo by way of Call and *Invitation*, to prepare for *Union* with them, as appears by the very firſt *Scripture* cited by thee, *John* 15. 4, 5. which anſwers not thy Mind. For we ſay not, That where there is no *Union*, Fruit can be brought forth unto God: but mark the laſt Part of it, how much it makes againſt thee, *Without me*, ſays Chriſt, *ye can do nothing*. For how becomes an unconverted Man a Convert, but by having Chriſt to work with him? And where does Chriſt co-operate? Does he not there, where the Work of *Converſion* is wrought, and is not that *within*?

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So that Christ must needs be *in Men*, before they be in Union with him, whereby the Faith may be wrought, by which they are united to him And as to that other Scripture, 1 *John* 3. 24. these and other Scriptures, which might be cited, hold forth that *In-being* of Christ, which is by Union; but say nothing against his *In-being* in them, where the *Union* is not; for he is *in them* who know him not, and are *Darkness*, *John* 1. *Vers.* 10. and 5. and he was crucified in the *Corinthians* and *Galatians*, which was in the Time of their Unbelief, 1 Corinth. 2. Ver. 2. and Galat. 3. Vers. 1. for the Words in the *Greek* are ἐν ὑμῖν, *i.e. In you*; and indeed, there can be no greater Absurdity, than to say, That Christ is in no Man, but in them with whom he is *united*; for Christ is not separated from that *Light* and *Seed*, which is of him, that is in every Man, but is united with it, which bears Testimony against all *Iniquity*; but many times Men are far from being in *Union* with that in them, which witnesseth against all *Sin*, as Experience sufficiently teacheth. Then, if that be in them, which is *pure*, and if Christ be *in that* pure, then Christ is in them; and if they be not *united* with that which is *pure* in them, then are they not united with *Christ*, which is in the pure, that is *in them*. 1670.

It seems strange to thee, that Christ should be in the *Heathen*, and they not know him. Was it not as strange, that he should be among the *Jews*, who had the Letter, that did bear a Testimony of him, and they not know him? And that notwithstanding his Miracles, and other Proofs he gave of himself, they should so far mistake him, to judge him to be an *Impostor* and *Blasphemer*? Thou sayest, *Is Christ so uncouth to them he dwells in, as not to reveal himself unto them?* But though we say, that Christ is *in* all Men, we do not say, he *dwelleth* in all Men; for

1670. *Dwelling* signifieth more than *In being*: And yet I say, he does reveal himself in some Measure unto all, *in whom* he bears witness against Iniquity; for the *Revelation* of Christ unto one, is not always by giving the Knowledge of what past *externally*; but is a Revelation of the righteous Judgment against the Transgressor in them, which to say, that the *Heathen* wanted, is false, and contrary to Scripture, *Rom.* 1. 18, 19, 20. *John* 3. 18, 19, 20. yea, and contrary to the very Acknowledgment of *Americans*, who have confessed, that there was that in them, which judged and reproved Evil. Whether or not their Ignorance of the outward Transaction, derogates any thing from their Capacity of *Salvation?* Comes hereafter in its Place to be examined; together with that other Saying of thine, wherein thou shewest the like Dis-ingenuity, *viz. That the Saying, that every Man hath sufficient* Light *to lead him to Life and* Salvation, *tends to put* Christians *in the same Condition with* Pagans; *because*, sayst thou, *Christians have no more; and the Preaching of the Gospel, and the Benefit of the Scriptures are little to be regarded; for without them Men have sufficient Light to lead them to the Things of God.* For the Saying, that Men have *sufficient Light*, hath no such Tendency; for he that is truly and really a Christian, (and not nominally only) is one, that is *united* to Christ, and believes in him. Now, it is one thing to have the *Light*, and another to believe in it; which is clearly made out by that Scripture, *While ye have the* Light, *believe in the* Light, *that ye may become the Children of it.* And that it is a great Advantage to have the Knowledge of the Scripture, as outwardly, we deny not, for the Reaching and Raising of the Seed *in them* that are afar off; and also for the Comforting and Refreshing of them, in whom it is raised, as the Scriptures are used in that

that Spirit which gave them forth: Therefore we labour and travel so much for that End, and are found using the Scriptures Testimony. If it be said, That therein we contradict our *Principle*, seeing it is possible, that People may be saved without the Scriptures: I answer, Nay; For many things are profitable, which are not of absolute Necessity. You your selves acknowledge, that other Books besides the Scriptures, are not of absolute Necessity unto Men's *Salvation*, and yet you judge not all other Books useless, yea, ye too much rely upon Books. Also you do not say, that it is impossible, that any can be saved without *Preaching* upon the *Scriptures*; and yet you reckon not *Preaching* to be in vain. But do ye not rather contradict your *Principles*, who say, that the Number of all those who ever can be saved, is so definite from all Eternity (and that without Respect to their Faithfulness or Diligence in the Using of the Means) in the Foreknowledge of God, that none of them can miss of Salvation, and yet keep such a Stir about *Preaching* and *Ordinances*? For you deny that God hath decreed Men unto Salvation, whom in his Foreknowledge he did foresee would be faithful and diligent in the Use of the Means. 1670.

Page 7, thou sayst, *All Men have not saving and sufficient Light in them, because the Scripture saith, that some Men are brutish in their Knowledge.* Jerem. 10. 19. But why didst not thou cite these Words, *For the Pastors are become brutish, and have not sought the Lord, therefore they shall not prosper?* We see the Proof of this at this Day. But from thence how makest thou it appear, that some Men want *Saving Light?* The *Pastors* are now as *brutish* as they were then; and it is, because they turn their Backs upon that *Light*, and will not follow it: Therefore we have the more

1670. need to bear Teſtimony unto it, and againſt their Brutiſhneſs. who reject and deſpiſe it.

Next thou citeſt *Rom.* 3. 11. *There is none that underſtandeth.* But will that infer, that there is not any *ſaving Light* in them? Why underſtand they not, but becauſe they are not turned to the *Light*, that can give them Underſtanding? *It is ſuppoſed*, ſayſt thou, *that the Light in ſome may be Darkneſs.* So it may indeed, to wit, that *Light* that is gathered from the Carnal and Earthly Wiſdom, which is from below, where it takes the *Letter* of the Scriptures, and adds thereunto its *Commentaries* and *Conſequences*, ſetting up this in them as their only *Light*; we find, that *Light* proves but Darkneſs. But that will not infer, that the true *Light*, which comes from Chriſt, is or can be *Darkneſs*, unleſs in that Sence, as the Day of the Lord is called Darkneſs in Scripture. For even the true Light, unto them who reject it, is as Darkneſs, in that it gives them not that Comfort and Joy, which it giveth unto them who *love it*, and *own* it, but troubleth and affrighteth them, as the *Night* and the *Darkneſs*. So that theſe Scriptures ſtand in good *Unity* with the Principle of all Mens having *Saving Light* in them. Next thou objecteſt, *That having of ſaving Light and Grace, preſuppoſes Converſion.* But that I deny: For on the contrary, *Converſion* preſuppoſeth *having Light and Grace*, by which, and to which Men are to be converted. So that before a Man be converted, he muſt have *ſaving Grace* in order to convert him, even as the being healed of a Wound, preſuppoſeth the Plaiſter or Salve; but not on the contrary, for the Application of the Plaiſter, preſuppoſeth not the being healed. But whereas thou ſayſt, *What need is there of his turning, when Men are in this State already?* Thou miſrepreſenteſt us; for we do not ſay, That all Men are in a State of *Light* and *Grace*. To be in

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a State of *Grace*, is to ſtand in *Grace*, which the Wicked do not ſtand in; yet this hinders not, but that *Grace* is communicated unto them, whereby they may come to a *State*, or ſtanding in it, while the Day of their Viſitation remains. 1670.

Again, thou undertakeſt to prove, *That all Men have not ſufficient Light*, two Ways: Firſt, *That all Men have not the Spirit of God*, Jude 19. To which I anſwer, That there may be ſufficient *Light* in Men, who may be ſaid, after a certain manner, not to have the *Spirit*, as being ſuch, who, though the Spirit be in them to invite, call and draw them unto God, yet reſiſt his Drawings, and ſo ſeparate themſelves from it ſo continuing, until the Day of God's Viſitation unto them come to an End: Concerning whom it is true, that then they have not the Spirit, ſo much as to invite and call them unto God, or to give unto them the leaſt Tender of his Love. And though all have not the Spirit bringing forth the Fruits thereof in them, to wit, *Love*, *Meekneſs*, *Gentleneſs*, &c. as no wicked Perſons have; yet all, even the Wicked, in a cerain Day, have the Spirit in them to reprove and convince, yea, to call upon them, and ſtrive with them, in order unto their *Converſion*; for the *Spirit of God reproves the World of Sin*, John 19. 8. And *Acts* 7. 50. *Ye ſtiff-necked and uncircumciſed, ye do always reſiſt the Holy Ghoſt*: and *Gen.* 6. *My Spirit ſhall not always ſtrive with* (or *in*) *Man*; and many more to that purpoſe.

For a ſecond Reaſon of its Inſufficiency, thou ſayſt, *It reveals not Jeſus Chriſt a Saviour, in reſpect it gives not a Diſcovery of his Incarnation, Paſſion, Reſurrection*, &c. citing 1 *Cor.* 2. 2. And from this Place thou wouldſt infer, *That the Apoſtle preferred the Knowledge of Chriſt, as crucified outwardly, to all other Knowledge.* Anſwer; tho' we willingly acknowledge, that to know him,

1670. even as he did outwardly come, and was crucified, &c. is a good Knowledge, and of great Profit and Comfort to them who believe; yet we deny, that the Knowledge of Him, as *outwardly crucified*, is the best of all other Knowledge of Him, or to be preferred to all other ways of knowing him; nor does that Scripture, 1 *Cor.* 2. 2. prove it. For *Paul* is not speaking there of Christ, as crucified outwardly in *Judea*; but of him, as he was *inwardly* crucified *in the Corinthians*, when *Paul* first came unto them to preach the Gospel, as the Words do plainly import, being rightly translated out of the *Greek*; for *I determined not to know any thing*, ἐν ὑμῖν, *i. e. in you, but Jesus Christ, and him crucified.* This was the Apostle's Care and Travel in his Ministry, to declare and hold forth unto the *Corinthians*, and other Gentiles, *Jesus Christ*, who was crucified *in them* in his suffering *Seed*, even that *Seed* of *Light* and *Truth* which suffered, and was *crucified in them* under the Burthen of their Transgression, in the Time of their Unbelief, and to preach Salvation, and Deliverance from Sin and Wrath, through *Jesus Christ* according to his weak and low Appearance *in them*, in the suffering *Seed*, through their believing *in him*, and closing with him, as manifest therein. According to which he said to the *Galatians*, That *Jesus Christ was evidently set before their Eyes, crucified in them*, ἐν ὑμῖν. And *Ephes.* 3. vers. 8. he said, This Grace was given unto him to preach ἐν τοῖς ἔθνεσιν, i. e. *in the Gentiles, the unsearchable Riches of Christ.* Parallel to which is that of the Apostle, *Col.* 1. 27. (for so should all these Places be translated) which Riches of Christ lay hid and wrapped up *in them*, in the Seed of the Kingdom, which was the least of all Seeds. Even as the Riches and Fruitfulness of a Tree lies hid in the Seed of it, which comes to be brought forth, as the Seed takes Root, and

and gets Liberty to grow up unto the due Stature: So for this the Apoſtle laboured, that People might know *Chriſt in them*, and might embrace him in their Hearts, that ſo *he might be formed in them*, Gal. 4. 19. and they might know him *to live in them*, and his Life to rule *in them*; which is more than to know him as outwardly crucified. And indeed, none know the Weight and Greatneſs of what he ſuffered outwardly, but who know him *firſt*, as he hath ſuffered *in them*, and ſuffer and become crucified with him, ſo as to have a Sympathy and Fellow-feeling with him; even as the Members ſuffer and are pained, when any thing hurts the Head or Heart. And whereas thou ſayſt, *You ſee, the Apoſtle judges the Knowledge of Chriſt crucified, to be that one thing neceſſary*; We deny, that the Knowledge of his being outwardly crucified, is that *one thing* neceſſary, for People muſt know him *in them*; *Know ye not, that Chriſt is in you, except ye be Reprobates*, 2 Cor. 13. 5. 1670.

As for thy Charge upon the *Quaker*, ſaying, *With what Face can you blame me for being in Darkneſs, ſeeing your Opinion is, that all Men have ſufficient Light in them*, it is frivolous; for tho' the Light, which is ſufficient, be *in thee*, thy Oppoſition to the Light blinds thee, and hinders thee from ſeeing Light. A Man may have a Candle burning *in his Houſe*, but if he put it under a Buſhel, it will not give him the Sight of Things in the Houſe.

That *there is no other name under Heaven whereby any can be ſaved, but the Name of Jeſus Chriſt*, is granted; but that *Name* is another thing than the bare Expreſſion, or Declaration and Knowledge of Words or things, *as without*. Becauſe his Name is ſaid to be a *ſtrong Tower. whereunto the Righteous fly and are ſafe*; which is another thing, than the bare Naming of his Death

1670. Death and Croſs without; for many Unrighteous plead a Right to that, and can fly unto it, as we ſee by the Example of the *Papiſts* (to whom, it ſeems, ye will needs join your ſelves in this manter) who ſay, *That the outward naming of* Chriſt, *and ſigning with the Croſs, puts away Devils.* And that we are of another Mind than you in this Matter, is much to our Advantage, becauſe we know, the *inward* is the main thing, and where it is enjoyed, the Efficacy and Benefit of the *outward* cannot be wanting, though the diſtinct Knowledge of it be not had. The Knowledge of Chriſt's Croſs *within* which is his Power, that crucifies unto the World, is more than the Knowledge of the *outward*; and to know Chriſt after the *Spirit*, is more than to know him after the *Fleſh*, as is clear from the Words of *Paul*; *Though I have known Chriſt after the Fleſh, yet henceforth know I him ſo no more.* The Apoſtle *Peter* knew well, that God was not ſo narrow-hearted, as ye would have him to be; therefore he ſaid, That *he had ſeen, that with God there was no Reſpect of Perſons, but in every Nation, he that loveth Righteouſneſs and feareth God, is accepted of Him.* You your ſelves dare not deny, but that ſome Infants and deaf Perſons are ſaved by Chriſt, without the external Knowledge: If you ſay, they are not in a Capacity to know theſe things; I anſwer, So neither are many of the Gentiles, who never had theſe things revealed unto them. But if the *External Knowledge* be neceſſary to *the one*, why not to *the other?* And if thou ſayſt, that ſome Infants are in the Decree of Election: I aſk of thee, or any of you, who of you has ſeen the Decrees of God? And how knoweſt thou, that none of the *Heathen* are inrolled into them?

And whereas thou ſayſt, *Is not the Application of Chriſt's Blood and Sufferings neceſſary to them that would profit, and get Good thereby? For tho'*

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the Blood of Christ be a healing Plaister, yet the Plaister must be applied, e're the Sore can be healed. Now what Application can the Soul make of Christ's Blood, who knows no such thing? The Blood of Christ is applied by Faith, but true Faith is not a blind Faith. Answer. It is granted: But this Blood is known and felt within to wash and purge the Conscience; for Christ, as he is *within*, is not without his Blood, which is spiritual, even the pure Blood of the *Vine*, and is that Wine of the Kingdom, which is *inwardly* felt to wash and to refresh, which he gives to them, who know not distinctly the outward Shedding of the Blood, as it was many Hundred Years ago, and which many are ignorant of, who have heard much of the outward Shedding of his Blood, but know not the Blood, as shed and poured forth *in them*, to sprinkle their Consciences from dead Works; for it is a Mystery sealed up from all, who stand in Opposition to his *Light within*. But there mark thy own Words, *The Plaister must be applied, e're the Sore can be healed.* Must not then *saving Grace* be applied, e're the Soul be converted, or healed? Contrary to thy other Assertion, *Page* 7. *That having of saving Light and Grace, presupposeth Conversion*, that is, *Healing*. 1670.

As for thy deceitful Insinuation to render us odious, *That if our Principles were generally owned, the Nations in one Age, or two, would be overspread with as palpable Darkness, as the Heathen-Nations at this Day are*; Seeing it has no just Ground, we return it upon thee as false and malitious. For it is the owning the *Light*, and other Principles held by us therein, which will make these Nations, and all others who own it and them, to overflow with the true and saving Knowledge of God and Christ; but so long as they follow such blind *Guides* as thy self, who oppose the Light, Darkness will cover them, as

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1670. at this Day, notwithstanding all their Professions and Confessions of him, while in Works they deny him, and remain estranged from his *Light* in them. The Reason thou addest is blind and unreasonable; For, *according to you* (thou sayst) *the Light within us is a sufficient Teacher, take heed to this, and there needs no more:* For we say, the *Light within* must not only be taken heed unto, but *believed*, and *obeyed* and *walked* in; which who do, it will lead them to read and make Use of the *Scriptures*, and will lead them to the Assemblies of God's People, and to hear and receive the Ministry of those whom God sends; yea, to love and esteem them greatly for their Works sake; and it will lead them to own Christ, and the Benefits of his Death and Sufferings in the outward, and give them an Understanding, how to conceive and use aright those things, as opportunity is given them.

Page 10. Thou sayst, *Christ is a Light, who communicateth Light to all Men; but where find you, that the Light communicated to all Men is Christ himself? We must not confound the Light-Giver with the Light or Enlightening given. Answ.* We do not confound them; but we must not divide or separate them, as thou and you do; for where the Light, or Enlightening from Christ is, there is Christ himself; he is not separated from it, but is *in it*, and *with it*: We must not be so gross as to conceive, that Christ enlightens Men in such a Way of outward Distance, as the Body of the Sun, being so many Thousand Miles above the Clouds, enlightens our natural Eyes, but comes not near us otherwise, than by its Influence and Rays; for Christ is near unto every one, no less than his Influence, *for in him we live, and move, and have our being.* And this Nearness of his unto all Men, in a Day, is more than that general Presence, in respect whereof he abides with

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all the Works of his Hands, forasmuch as he is in them to enlighten them, that they may believe, *John* 1. 9. compared with *Vers.* 7. P. 11. Here, because thou canst not deny, but that there is Light in all Men, thou sayst, *It is commonly called the Light of Nature, and that some Remainders of Knowledge and Principles of Good remain in Man, after the Ruins of God's Image in him; as when a City is demolished, some Foundations of Houses do still remain.* But how is this consistent with what you say, to wit, *That there is no good thing at all in Men unconverted; and that Man fell wholly from God; and that* Adam's *Fall was not* in part, *but wholly, as to* all things *that are good?* And *that we derive nothing from him, but that which is corrupted and defiled?* But the Scriptures Testimony is plain, that since the Fall, the free Gift or Grace of God is come upon all, unto *Justification of Life.* It is not said, *Justification* is come upon all; but the free Gift or Grace of God is come upon all unto Justification, so that all may be justified, if they did close with it, *Rom.* 5. 8. And *God so loved the World*, John 3. 16. *And this is the Condemnation of the World, that Light is come into it*, vers. 19. which is after the Fall. And whatever any may conceive, that remained *in Man* of the *Image of God* after the Fall, that could not have any Power to convince Man of Evil, or enable him to do any thing that is good, if it were not visited and influenced a-new from the Fountain of Light and Life, but it would remain as a thing without all Life and Virtue, as a Candle extinguished. For by the Fall the Lamb, the Witness came to be slain, and remained so, until the *Spirit of Life* again was sent from God into it, to give it Life and Power, to witness against Mens Transgressions: for a Witness that is wholly dead, cannot witness unto particular things of Fact against Men, as this *inward* 1670.

1670. *inward Witneſs* in all Men doth, who do not again crucify it in themſelves. And ſeeing Chriſt taſted Death for every Man, and the Grace that brings Salvation hath appeared to every Man, and the Goſpel is preached *in every Creature*, as it is according to the Greek, in *Heb.* 2. *Tit.* 2. *Col.* 1. 23. It is manifeſt, that the Illumination given to every Man, is a New and freſh Viſitation of God's Love in Chriſt, freely given unto them for Salvation.

Now as to the Word *Nature*, if it be rightly underſtood, there ſhall be no great Difference about it. For if by *Nature* thou underſtandeſt the Nature that is corrupt and fallen, and that which ſimply is derived from *Adam*, then we deny that that *Nature* can claim any Right to this *Light*, or that it can be ſaid to proceed from that *Nature*. But if thou underſtandeſt by *Nature*, the Nature that is ſpiritual and heavenly, and is derived from Chriſt, the ſecond *Adam*, the quickning Spirit, the Lord from Heaven, then I ſay, the *Light* may properly be called the *Light* of that *Nature*; in which Sence is to be underſtood that Place of the Apoſtle, *Rom.* 2. Verſ. 14. cited by thee, where he ſaith, *The Gentiles which have not the Law, did by Nature the Things contained in the Law.* For who will be ſo groſs, as to ſay, that the *Gentiles* by the corrupt *Nature* could do the things contained in the Law, which is pure and holy? But by that Nature which is one with the Law, to wit, *Divine* and *Heavenly*, they might do them. So that thou canſt not but ſtill be accounted a wilful Enemy to the *Light*, whilſt thou oppoſeſt it, and doſt not turn to it, and by it come to ſee the Evil of thy Ways, and forſake them.

Page 12. Though it be here aſſerted, in the Name of the *Quakers*, that the *Scriptures* are of excellent and bleſſed Uſe, yet thou wilt not believe

lieve it; and alledgeſt, *They will not make the due uſe of them, for theſe Reaſons*, Firſt, *Becauſe a Bible*, thou ſayſt, *is not to be ſeen in all our Meetings*: But that will infer nothing at all; for we meet not to read the Scripture, but to wait on the Lord, and be taught of him, and receive from his *Spirit* what he pleaſeth to adminiſter, either in our ſelves, or through the Mouths of his *Servants*; and we meet to Worſhip God, whoſe Worſhip is to be performed *in Spirit and in Truth*, and not in external Reading. Thou ſayſt, *Chriſt took the Book of the Prophet* Iſaiah, *and read out of it*: But was not this the Performance of a *Legal Duty*, and in Condeſcendency to the *Jews* Manner? For it was in the *Synagogue*; But did he ever conſtitute it as a Part of the *Chriſtian Worſhip*, for one Man to take the Bible, and ſpeak upon it, and all the Reſt to be excluded from ſpeaking, while he prattles his own barren empty *Notions* about it? Shew me, where that was the Practice or Order among the *Apoſtles* and primitive *Chriſtians*? In the Churches Way, 1 *Cor.* 14. there is no ſuch thing; but on the Contrary, Verſe 29. *Let the Prophets ſpeak two or three, and let the other judge; if any thing be revealed to another that ſits by, let the firſt hold his Peace; for ye may all prophecy one by one, that all may learn, and all may be comforted.* By which it plainly appears, there was no ſuch ſettled *Cuſtom* among them, but it is one of the main Inventions brought-in in the *Apoſtacy*, whereby Barrenneſs and Drineſs hath entred, and whereby the quickning, unlimited *Life* has been ſtopped from flowing through many Veſſels. It is true, the *Apoſtles* at times cited *Scriptures* out of the *Law* and the *Prophets*, to ſhew their Fulfilling, or to open the Mind of the Spirit concerning them, which is frequent in our Meetings, to cite Scriptures, and open them in the ſame *Life* and *Spirit* that gave them forth, in the Order of the Spirit, 1670.

1670. Spirit, but not in the Order and Way of Man's *Wisdom* and *Spirit*, as is your Way, which favours more of *Aristotle's School*, than of the *Church of Christ*. Secondly, As to what thou sayst, That *it is not our Way, to encourage the People to read the Scriptures, and to try Doctrines by them*; 'tis utterly false: for we desire, that all may come to try Doctrines even by the Scripture; but we bid them also come to the Light in them, to read and try Doctrines, and understand the true Sence of the Scriptures therein: And if People did so, we know, that then your *Juglings* about them would be made manifest. But indeed, we are far from desiring People to heed your false *Glosses* and *Commentaries* upon them, whereby ye darken them, rather than interpret them. *Thirdly*, thou sayst, *When you want an Inward Command to a Duty, I trow, the Outward Command of the Scripture is not regarded. Answ.* Here thou writest as one unacquainted with the *Law* and *New Covenant* writ in the Heart; the *inward Command* is never wanting in the due Season to any Duty, as it is waited for; and the *outward* Testimony or Signification of the Command we regard in its Place. Is it not a regarding the *outward* to mind the *inward Unction* and Spirit, to which it directs? Which *inward* teacheth all things, and leadeth into all Truth, 1 *John* 2. 27. 1 *Cor.* 14. 15. *John* 16. 13. yea, do not such more regard the outward, than they who under Pretence of an outward Command, do run about these things in their own *natural Will* and *Spirit*, neglecting to wait upon the Lord for the Leading and Help of his Spirit? Thy comparing us to *Servants, who will not be moved to work by their Master's Letter*, &c. is vain and ridiculous, nor doth it reach us, for our *Master's Letter* is writ *in our Hearts*, and there we are to find it. Neither is our *Master* separated from us, as those Masters are, who use

to

to write Letters to Servants to set them on work, while they are absent, and cannot help them by their Presence; for our Master is always with us, and he requires us to do all our Works by his *immediate* Counsel, Direction and Assistance, as present with us and *in us*: And that Nature we witness brought forth *in us*, which does not shift his Will, but delight in it to do it, and know it, whether told us by a lively Voice, or by any other inward Signification of his Spirit. *Fourthly*, And because thou art ignorant of that great Duty of *Waiting upon the Lord in Silence*, out of all thy own Thoughts and Words, and art trampling it under foot, thou look'st upon it as *mis-spent time*, or *a meer looking upon the* Ground; whereas, if ever thou comest to know the Scriptures aright, or to confer aright concerning them, so as to profit, thou must first come to that Silence thou now so much despisest. So that these things very well consist, though the World may judge otherways, whom thou wilt have to be Judges in the Case: but in the Judgment of those who are redeemed out of the World, we shall be found to put the Scriptures in their true Place. 1670.

Thou canst not but smile, thou sayst, *that a Man of Understanding should grant the Scriptures to be a Declaration of God's Mind, and yet deny them to be God's Word; for what is a Word, but a Declaration of one's Mind.*

Answ. Here thy Lightness appears, which darkens thy Understanding: If thou must needs smile, do it at thy Impertinent Reason. For tho' a Man's *Word* be the Declaration of his Mind, yet every Declaration of his Mind is not his *Word*; for Signs may be a Declaration of a Man's Mind, without his Word: and People usually distinguish betwixt a Man's *Word*, and his *Writ*. And so though the *Scripture* be a Declaration of *God's Mind*, yet it is not his *Word* properly; nor can

1670. thoſe Properties which are declared of the *Word*, belong to the Scriptures, as hath often been demonſtrated, but to that *inward* and *living Word*, as it doth declare it ſelf, whether in the Heart, or in the Mouth. The *Word* of God is like unto Himſelf, *Spiritual*, yea, *Spirit* and *Life*; and therefore cannot be heard or read with the Natural External Senſes, as the Scriptures can; nor does the Scriptures cited by thee, as *Hoſea* 1. 1. *Joel* 1. 1. *Iſaiah* 38. 4. *Jeremiah* 14. 1. prove thy Intent: For that *Word* which came unto the Prophets, was that from which the Scriptures were given forth, which *Word* you confeſs was immediate from God; but you ſay, *It is ceaſed to come now.* And did not all the Prophets propheſy from Chriſt, *The Word?* Thou mighteſt as well reaſon thus, That when it is ſaid, *The Spirit of the Lord* came upon ſuch a one, or to ſuch an one, that therefore the *Scripture* is the *Spirit*, and ſo deny all *Spirit*, but that which is the Scripture; as ſome do in other *Sects*, calling the Writings of the Apoſtles and Evangeliſts the *Spirit*, and denying the Neceſſity of any other thing: which is abominable Deceit, and wreſting of Scripture: And that the Prophets declaring their Meſſage, ſaid, *Thus ſaith the Lord*, proves that what God ſpake in them, and through them, as the *Living Word* declared it ſelf, was the *Word* of God, but not the *Letter* or Writing. And whereas thou ſayſt, *It is all one to ſay, the Scripture ſaith, and God ſaith. Anſw.* By way of Inference and Collection it may be ſaid, they are one, becauſe of their Agreement; yet the *living Word* and Speech of God is not the Scripture, more than the Sun Beam is the Shadow, though the one agrees with the other. Every one that reads, or hears the Scriptures read, hears not God immediately; now that which God ſpeaks to any, or in any immediately, that is only his Word properly

perly unto them. As they who only read my Letter, cannot be said properly to hear me by Word of Mouth. Christ said to the *Jews*, *Ye have not heard his Voice*, though they heard the Scriptures; and though the Apostle useth some Scriptures out of the Old Testament, it proves not, he had not the *Word* of the Lord speaking then immediately *in him*, and to him. That Scripture thou biddest remark, 1 *Thess.* 2. 13. proves not thy intent neither: for the *Word* which they heard of the Apostles, was that *living Word*, declaring it self through the Apostles, which was answered by the same *in them* who heard; they heard Christ of, in and through the Apostles, does it therefore follow that Christ is the Scripture? And lastly, *Mark* 7. 13. serves thy Purpose no more than the rest: for the *Pharisees*, in striking at the *Fifth Commandment*, did consequently strike at the *living inward Word* which gave it forth, as those who struck at any of the Apostles, struck at Christ, yet none of the Apostles was Christ; as neither is the Scripture, as it is outwardly writ, to speak properly, the Word of God. And truly, the Reason why we may not call the Scriptures the *Word of God* (to speak properly) is, that People may be directed to that *inward living Word*; for by their being so much called the *Word of God*, they have been put in Christ's stead, and have been set up as an Idol, instead of that from whence they came; so that to avoid this Hazard, we have put them in their due Place. 1670.

Page 14. To prove that it is the Mind and Will of God, that the Scriptures should be the Rule, thou citest *Isa.* 8. 20. *To the Law, and to the Testimony*, &c. But it rests to be proved, that the Law and Testimony was not the *inward Law*, and that that Word, according to which they were to speak, was not the *inward Word*, which

1670. is said to be in the Heart. It is observable, that to prove this thou bringest *John* 7 49. where the *Pharisees* say, *Have any of the Rulers or Pharisees believed in him, but this People that know not the Law, are accursed.* This Place suites the Matter very well, but makes much against thee. For the *Pharisees* here were crying up the *outward Law*, and the Knowledge of it; averring, that the Ignorance of it caused the mean People to believe in Christ. So do ye now; ye pretend to cry up the Law, and say, *The Ignorance of it occasions so many to leave you.* And as they then were setting the Law above Christ, and covering themselves with a Zeal for it, persecuting him, and reviling his Followers as Ignorants. So ye now, whilst ye are boasting of your great Knowledge *in the Law*, and in the Scripture, and your high Esteem of them, ye are despising, crucifying the same Christ in his spiritual Appearance, and upbraiding his Followers now, as they did then, as Ignorants, and Contemners of the Law. And as to *Luke* 10. 26. How readest thou? This was spoke to one that was a *Lawyer*, or Interpreter of the Law, and relied upon it, so Christ spoke this to check him; and besides the Dispensation of the Law, which this Lawyer was under, was different from that of the Gospel in this Matter, as may appear *Heb.* 8. 10. Again, as for Christ and his Apostles using the Scriptures, for convincing of their Opposers, so do we; and yet this proves not, that either he or we judge them to be the Rule, whereby to try all Things and Spirits, yea, even the Spirit of God Himself.

Page 15. Thou seemest to lay much Stress upon this, *That it were impossible for us to prove to a Jew, or a Turk, that* Jesus *the Son of* Mary *is in very deed the Christ, without the Scripture.* But I answer thee to that easily; by what Way wilt thou

thou perſwade a *Turk* to believe the Scriptures, or their Teſtimony, but by the *inward Teſtimony* of the Spirit? *Calvin*, after he has ſaid all that can be ſaid of outward Ways, at laſt concludes, The *only certain Way* to know it indeed, is by the Teſtimony of the Spirit. And as to the Courſe that *Paul* took with the obſtinate *Jews*, it was very commendable, becauſe they ſaid, they believed the Scriptures, and ſeemed to eſteem them much, though they oppoſed the Truth witneſſed to in the Scriptures: So that it is evident, that ſome great Pretenders to the Scriptures can make a Cloak of them, to deny Chriſt himſelf, as ye do at this Day. And though *Paul* took that Courſe with the *Jews*, yet we ſee, he took no ſuch Courſe with the *Athenians*, to whom he cited no Scripture, nor endeavoured to perſwade them by it; but told them, they were the *Offſpring of God*, and wiſhed them to *feel after him, who was not afar off from every one of them.* Thirdly, ſayſt thou, *The Saints had recourſe to the Scriptures in the Examination of Doctrines.* So have we too, as before has been declared; but that will not prove the Scripture is the Rule. 1670.

Calvin, lib. 1. cap. 7. Sect. 4. of his *Inſt.*

Page 16. Fourthly, thou ſayſt, *We are commanded to ſearch the Scriptures*, Joh. 5. 39. *Anſw.* The Words may be tranſlated, *You ſearch the Scriptures*, as *Paſor* tranſlateth them; but we do acknowledge, the Scriptures are to be *ſearched*, but are not to be reſted in; which was the *Jews* Fault, who would not come to Chriſt to get Life, thinking to have *Eternal Life* in the Scriptures, which Chriſt checks them for. And that the *Scriptures are profitable for Doctrine, Correction, Inſtruction*, we own, (and are commended for their Dignity and Authority) but they are thus *profitable* only to ſuch, as come to the *Spirit*, to guide and direct them, how to make Uſe of them, elſe they may prove an Occaſion of *Stumbling*,

Scriptures profitable to whom?

1670. as they did to the *Phariſees*. Hence it is ſaid, *That the Man of God may be perfect*; mark, the *Man of God*, not every Man: Now, no Man can be truly called the *Man of God*, but he that is led by the Spirit of God. Next thou wouldeſt undertake to prove, *That it is not the Mind of God, that the Spirit within Men ſhould be the Rule.* In which thou falleſt very ſhort, as appears, by ſaying, That *Chriſt made Uſe of the Scripture to prove himſelf*, &c. and not the *Light within.* And did theſe *Jews* receive him, who had the Scriptures? Did they not reject him? And why? Becauſe they hearkened not unto the *inward Voice* and Teſtimony of the Father concerning him: and this was the Teſtimony, which he ſaid was greater than that of *John*, though *John* was the *greateſt of the Prophets, and thoſe who believe, had the Witneſs in themſelves*, 1 John 5. 10. but to the unbelieving *Jews* he ſaid, *Ye have neither heard his Voice, nor ſeen his Shape.*

Secondly, thou ſayſt, *There is an expreſs Command to try the Spirits*, 1 John 4. 1. *Anſw.* But is there any Word there of trying them by the Scripture? Cannot the Spirits be tried by the Spirit of God? Or, is there any better Way to try them? How tried *Peter* the Spirit of *Ananias* and *Sapphira?* And is not the Tryal and Diſcerning of Spirits the Priviledge of the Saints now? And how is it a peculiar Priviledge to Saints, unleſs it be done by the Spirit of God? For the Scriptures any can make uſe of; the Apoſtle *John*, writing to the Saints concerning Seducers, points them to the *Anointing, which remained in them*, and *did teach them all things, and by this they did know all things*, and conſequently *Spirits*, 1 John 2. 20, 26. *Thirdly*, thou ſayſt, *Undoubtedly there are ſtrong Deluſions*, &c. *Anſw.* There are ſo indeed: But was there any more ſtrongly deluded than the *Phariſees?* Yet how much

Trying Spirits is by the Spirit of God.

much did they lay Claim to the Scriptures? How came they then to be deluded, who was so skill'd in the Scriptures according to the Letter of them? And the poor People, who were not so skill'd, so rightly to hit the Matter? 1670.

And as to thy Question, *What Way shall the Delusion be tried, if you neglect the Word of God, and look only within? Answ.* As for the *Word of God*, nor yet the *Scriptures-Testimony* we neglect not; but what Way, thinkest thou, shall the Delusion be tried, if you neglect the Spirit *within*, and look only upon the Letter, and Words without you? If the Delusion be strong in the Heart, will it not twine and wrest the Scriptures without, to cause the Scriptures to seem for it? And suppose a Man be deluded with a Spirit of *Delusion*, what can help him, but God, whose Spirit searcheh all the deepest things of Satan, and can and doth discover them to those, who love to be *undeceived*, and are faithful to God, in what they certainly know? And tho' the same *deluding Spirit*, who deceived first, may deceive over again, that makes nothing against the Insufficiency of the Spirit to discover the Delusion; but if a Man be deceived either first, or again, he is to blame himself for his Defect, in not being duly watchful and faithful, in what is discovered to him of God truly and certainly. Consider the Tendency of thy Argument, which strikes not only at the Certainty of the *Saints Faith* now from the Spirit *within*, and the Assurance of Knowledge therefrom, but also strikes at the very Certainty and Assurance of all the Faith and Knowledge, the holy Prophets and Men of God had from the Spirit *within*, when Scripture was not: We are in no greater Hazard to be deceived now, than they were then. You that set up the Scripture, as your only Rule, the many Sects of you, what jangling and contesting

1670. is among you, while one pleads for his Sence, and another for his? Which all proceeds from their wandring from the Spirit, that gave forth the Scriptures. And as to *satisfying* of others, we refer and recommend them to the same *Spirit in them*, to receive their Satisfaction from that, which only can and will satisfy them, who wait for it in Singleness.

Page 18. And whereas thou sayst, *The Saints are led and guided by the Spirit, but it is according to the Scriptures.* So say we too; but it doth not therefore follow, that the Spirit hath so tyed and limited himself to the Use of the Scriptures, as always to use them in every particular Step of his Guiding the Saints; the Spirit is free to use or not use the Scriptures at his Pleasure, and guideth the Saints in many particular Steps of their Life, for which there is no particular Scripture, either to approve, or disprove them in. As for *the more sure Word of Prophecy*, we grant it is the Rule; but deny that that *more sure Word* is the Scriptures, but it is that *Word* in the Heart, from which the Scriptures came, and in and by which the Scriptures are to be interpreted. And is it not gross Blindness and Darkness, to say, *The Scripture is more sure, than that Word, Light, Life and Spirit, from which they came?* Had not the Scriptures all their *Sureness* from the *inward Testimony* of the Spirit? How then can they be *more sure?* Thy Example of the *Schoolmaster* and the *Copy* serves not thy turn; for the Spirit is unto the Saints both their *Teacher* and their *Copy*; and they need not go forth for a *Copy*: And if they walk according to this, by looking upon it and eying it, they shall be good Scholars and Proficients. He writes them a living *Copy* in their Hearts, engraves it on *fleshly Tables*; whereas they who look upon no other Copy, but the Words without them, are those, *who are ever learning*,

The more sure Word of Prophesy.

but

but never able to come to the Knowledge of the Truth. 1670.

Page 19. Thou aſkeſt, *Why we disjoyn the Spirit and the Scriptures?* citing *Iſaiah* 50. 21. *Anſw.* We are not to *disjoyn* what the Lord putteth together; ſometimes the Spirit joineth or concureth with the Scripture-Words, and ſometimes not: How many preach and pray, and read the Scriptures, and talk of them without the joint Concurrence of the Spirit? Which we ſay, they ought not to do, the Scriptures ſhould never be uſed to preach and pray, *&c.* but in the Concurrence and Aſſiſtence of the Spirit; for they are not of true Uſe to any, without the Spirit, but ye disjoin them, who would have Praying in the Letter, and uſing of it without the Motion of the Spirit. To ſuch the Scripture is indeed but a *dead Letter*, and it is no ways a Reproach unto them, to be ſo called. Yea, what are the beſt of Men without the Spirit, but dead Men? And this is not a Reproach to them, but their Glory; ſo, nor is it to Scripture.

Thou ſayſt, *They are ſaid to be a killing Letter, and this ſhews, that they are not dead. Anſw.* A poor Argument indeed! Cannot *dead* things *kill*, if Men feed upon them? If thou feedeſt upon Sand, Gravel, Stones, Shells, will not theſe things *kill* thee, though they be *dead*? And if thou feedeſt upon the *Letter* without thee, and not upon the *Life*, thou canſt not *live*: Yea, if one that lived, did depart from feeding upon the *Life*, to feed upon the *Letter*, it would *kill* him. And as for that Scripture, cited by thee, it makes very much againſt thee, to wit, *Iſaiah* 59. 21. For it is one thing, for God to put *Words* into Men's Mouths, and far another, for Men to gather thoſe Words from that *without*, and put them into their own Mouths; nor doth it ſay, that the *Words* God ſhall put into their Mouths ſhall

The Letter killeth.

Iſaiah 59. 21.

1670. shall be no other Words, more or less, but the expres *Scripture* Words. Why art thou not ashamed to cite this Scripture? Do ye not say, *To speak, as the Infallible Spirit gives Utterance, is ceased*? And consequently, God's putting *Words* into the Mouth, God's furnishing them with Words suggested from his own *Spirit* and *Life*, which the *Holy Prophets* and *Apostles* witnessed to speak as moved by the *Holy Ghost*, Do ye not say, this is *ceased*? Why then cited thou a Scripture, which is so plain and clear for it? But that thou art in *Blindness* and *Confusion*.

Page 19. In thy Procedure upon the Point of *Justification*, thou makest a large Step in that crooked Path of Deceit, wherein thou hadst too much traced from the Beginning; but now more abundantly than ever, thou displayest the Banner of thy *Dis-ingenuity*, and gatherest all thy Forces together, it should seem resolving, to give the *Quakers* a final Overthrow. And to make the Matter misty in the very Entry of it, thou raisest Dust to thy self, venting thy own filthy *Imaginations* under the Notion of coming from them, applauding thy Endeavours, as if thou wert studying to preserve pure the Principle of *Justification*, in a Point, where none is jumbling it among us. As thou advancest a little further, (Page 20, 21.) having given a very scant Account of their Doctrine in this Matter, couching it in most disadvantageous Terms, thou takest great Liberty to extend thy self in a foolish and vain Excursion, as if, having fathomed the *Quakers*, thou hadst discovered them to be either *turned*, or *turning rank Papists*; therefore to trace thee throughly in this Matter, that if it be possible, thou mayst come to have a Discovery of thy *Vanity* and *Malice*, or though thou shouldst prove irrecoverable, yet others may have a View of both; I shall *first* in Honesty and Plainness declare the Principle

Principle of *Truth* in this Matter, thereby obſerving thy *Miſrepreſentations*: *Secondly* ſhew, what *Vaſt Difference* is betwixt *Us* and the *Papiſts* therein: And *Thirdly*, make manifeſt, how much nearer of Kin ye are to the *Papiſts*, even as to this Particular and the things relating thereunto, than we; which may ſerve as a ſeaſonable Shower, to allay that *windy Triumph*, which thou endeavours to eſtabliſh unto thy ſelf. 1670.

As to the *Firſt*, We are *juſtified* by *Chriſt Jeſus*, both as he appeared and was made manifeſt *in the Fleſh* at *Jeruſalem*, and alſo as he is made manifeſt and *revealed* **in us**: And thus we do not *divide* Chriſt, nor his Righteouſneſs *without*, from his *Righteouſneſs within*, but we do receive and embrace him wholly and undivided, *THE LORD OUR RIGHTEOUSNESS*, Jeremiah 23. 6. 1. 30. by which we are both made and accounted *Righteous* in the Sight of God, and which ought not, nor cannot be divided. And the Manner and Way, whereby his Righteouſneſs and Obedience, Death and Sufferings *without*, become profitable unto us, and is made *ours*, is by receiving him, and becoming *One* with him *In* our *Hearts*, embraceing and entertaining that *Holy Seed*, which as it is embraced and entertained, becometh a *Holy Birth In US*, which in Scripture is called, *Chriſt Formed Within*; *Chriſt within the Hope of Glory*, Gal. 4. 19. Colloſſ. 1. 27. by which the *Body* of *Sin* and *Death* is done away, and we cleanſed, and waſhed, and purged from our Sins, not imaginarily, but *really*; and we really and truly made *Righteous*, and Holy, and Pure in the Sight of God; which Righteouſneſs is properly enough ſaid to be the *Righteouſneſs* of *Chriſt*; for it is immediately from him, and ſtands in him, and is as unſeperable from him, as the *Beams* are from the *Sun*; and it is, through the *Union* betwixt him and us, (his Righ- Chriſt's Righteouſneſs ours.

teous

1670. teous Life, and *Nature* brought forth *In us*, and we made one with it, as the *Branches* are with the *Vine)* that we have a true *Title* and *Right* to what he hath done and *Suffered for us:* For, being ſo cloſly united to *Chriſt*, *his* Righteouſneſs becometh *ours*, *his* Obedience *ours*, *his* Death and Sufferings *ours*: Thus we *know him and the Power of his Reſurrection, and the Fellowſhip of his Sufferings, being made conformable to his Death*, Philip. 3. 10. by which Nearneſs and Fellowſhip we come to know an *Unity* with the *ſuffering Seed* both *in our ſelves* and *others*, and therein to travel for its Raiſing and Deliverance; which yet no ways derogates from the Worth of the *Sacrifice* he offered up unto God, without the Gates of *Jeruſalem*, while he humbled himſelf unto Death, even unto the Death of the Croſs, taſting Death for every Man. This is an honeſt, and plain and true Account of our Belief in this Matter, and is in Subſtance one and the ſame with that, which at ſundry times *thou* and *thy Brethren* haſt received from us; notwithſtanding the *bare*, *ſcanty* and *diſ-ingenuous Account* thou giveſt of us in this Matter.

Secondly, As to the *Vaſt Difference*, that lyeth betwixt *Us* and the *Papiſts*, any who are not wilfully blind may ſee it, who know *their* Doctrine and *ours* in this thing.

How Chriſt is our Juſtification.

It is not the *Works* of *Chriſt* wrought *in us*, nor the Works which we work in his *Spirit* and *Power*, that we reſt and rely upon, as the Ground and Foundation of our *Juſtification*; but it is *Chriſt* himſelf, the Worker revealed *in us*, indwelling *in us*, his *Life* and *Spirit* covering us, that is the *Ground* of our *Juſtification*; and we feeling our ſelves *in him*, feeling him *in us*, and *his Spirit*, *his Life* covering us, we feel our *Juſtification* and *Peace* with God *in him* and through him, the alone *Mediator* betwixt *God* and *Man*.

Now,

Now, this Manner of *Juſtification* by the In-Dwelling of *Chriſt* in the *Saints*, and of his *Spirit*, is not held by the *Papiſts*, but is expreſly denied by them, and diſputed againſt particularly by *Bellarmine*: And *Chriſt Jeſus* himſelf is both *firſt* and *laſt* our *Juſtificatian* and *Foundation* of it. And as to being *juſtified* by *Works*, the Scripture is plain for it, and ſo we may not deny it, but plead for it, acording to the true Senſe and Mind of the Spirit, as we are taught of him. But to be juſtified *by him*, is more than to be juſtified by *Works*; and therefore are we juſtified *in* our Works, which we work *in him*, and becauſe the Lord accepteth and juſtifieth us *in him*; therefore he accepteth and juſtifieth our Works wrought *in him*, and accepteth and juſtifieth *us* in Relation to theſe Works. And though it hath been ſaid by us, that *good Works*, which are wrought in *Chriſt*, and are rather *his* than *ours*, are *Meritorious*, yet we underſtand it not any other ways than thus; That all their Merit or Worth is from Chriſt. And ſeeing, they are ſaid in Scripture to have their *Reward*, and *Reward* and *Merit* are Relative Terms, inferring one another; in that Senſe, wherein they are ſaid to be Rewarded, they may alſo be ſaid to be Meritorious; which yet hinders not the Freedom of God's *Grace* in *Juſtification*: For we do verily believe and confeſs, that both the Works and the Reward are of the *Free-Grace* of God, and that the Lord giveth us all things not of *Debt*, or as being in our Debt, but of *Free Gift*; and his infinite Goodneſs and Wiſdom hath ſeen it meet to promiſe a Reward to good Works, and ſo he doth reward them; becauſe of his Goodneſs and Faithfulneſs, and not becauſe he is addebted to any of us, otherwiſe than as he hath bound himſelf by his Promiſe. And this is contrary to that falſe *Popiſh Doctrine*, which affirms, *That Men deſerve a Reward from God for good Works*,

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Works wrought in Chriſt.

1670. *Works*, upon the Account of *ſtrict Juſtice*, without Reſpect to the Promiſe. And if it be anſwered, That all *Papiſts* do not ſay ſo, but are more moderate: Well then, I ſay, if ſome of them be moderate, and paſs from the erroneous Opinion of *Popery*, and ſpeak that which is true, if others ſpeak what is true alſo in that Particular, ſhould the *Truth* be accus'd and condemn'd for *rank Popery*, becauſe, ſome *Papiſts* at times confeſs to it? You your ſelves know, that *Papiſts contradict one another* in divers things, and where Men directly contradict one another, one of the Sides muſt ſpeak true: But as to that, wherein the *Juſtification* ſtands, and on which it is grounded, to wit, *Chriſt himſelf* as in-dwelling in the Saints none of all the *Papiſts*, for ought we ever heard, or read, do own it, but are againſt it. Again, As to the Works by which the *Papiſts* ſeek to be juſtified, they are ſuch, as we believe none can be juſtified *by*, viz. their *outward* Obſervations, their *Invocation* of Saints, bowing to *Images*, ſaying *Ave Maries*, telling their *Beads*, their *Pilgrimages*, their *Whipping* themſelves, their keeping *Lent*, and many other ſuch like Works of *voluntary Humility*, by which they ſeek to be juſtified, though they are *evil Works*, as not done *in the Faith* and Power of God. Nor does it ſerve thy turn to ſay, *That* Papiſts *think not, that Works conſidered as Evil and Sinful, are ſufficient to juſtify them*: for that is not the Queſtion, Whether the *Papiſts* think to be juſtified by Works Sinful and Evil; but this is the Queſtion, *Whether the* Papiſts *think to be juſtified by Works, which are really Sinful and Evil, (however they may imagine them to be Good?)* And herein, I ſay, we differ vaſtly from *Papiſts*; they think and ſeek to be juſtified by ſuch Works, as are Evil in the Sight of God; whereas we believe, that by no ſuch Works can any Man be juſtified. Other weighty

The Papiſts juſtifying Works pretended.

weighty *Differences* could be shewed in Relation to this Matter, but what is here in short declared, may suffice to evince, that we *differ* widely from the *Papists* concerning *Justification.* 1670.

Thirdly, Look how near a *Kin* ye are to *Papists*, as in many other things, so in these relating to *Justification. First*, Do ye not say, That *ye are not justified by Christ in-dwelling in you?* So say the *Papists. Secondly*, Do ye not say, That *the Way to attain to a State of Justification, is not by believing in the Word of Faith, which is in every Man, and in the Light wherewith Christ has enlightned every Man, that comes into the World?* And so say the *Papists:* Who though they talk of *Universal Grace*, yet they deny, that this Universal Grace is an *Evangelical Principle of Light*, by believing in which Men can attain to a State of *Justification* immediately, *Thirdly*, Do ye not say, That *God's Act of Justification is not an immediate Testimony of his Spirit, declaring or pronoucning Men Righteous?* And so say the *Papists. Fourthly*, Do ye not say, That *Men are not to know their Justification, or that they are in a justified State, by an immediate Testimony of the Spirit in them by way of Object; for this were to assert immeate Revelation?* So do the *Papists:* So by these few Instances given here, and by many other Instances given by others in other Particulars, try your selves, and first clear your selves of *Popery* before you or thou dost throw it upon us.

Now whereas thou alledgest, *That the Apostle in the Matter of Justification excludes all Works, even those of Christ his* working *in the Saints, and which they* work in him: 'Tis false; nor do the Scriptures, cited by thee, prove thy Intent, as *Rom.* 3. 20. *Gal.* 2. 16. *Tit.* 3. 5. thou sayst, *The Apostle speaks of Works in General, without any Limitation:* But herein thou contradictest the very expres Scriptures cited by thee; for all

Works of the Law and of the Spirit.

1676 all these Scriptures speak of Works with a *Limitation*, as *Rom.* 3. 20. *By the Deeds of the Law there shall no Flesh be justified*; and *Gal.* 2. 16. *Knowing, that a Man is not justified by the Works of the Law.* Here the Works of the *Law* are excluded, but not the Works of *Christ in us*, which are not of the Law; for the Law or *first Covenant* was *weak*, and gave not Strength to them, who were under it, to fulfil Righteousness; but these who are in Christ Jesus, witnessed the *Righteousness* of the *Law fulfilled in them, who walk not after the Flesh, but after the Spirit.* And as for that other Scripture, *Tit.* 3. 5. though it exclude Works of *Men's doing*, as of themselves; yet it excludes not all Works, nor *inward* Righteousness of Christ, but expressly includes it: *According to his Mercy he saved us by the washing of Regeneration, and Renewing of the Holy Ghost.* Thou couldst not have brought a more plain Proof against thy self; for thou citest this Scripture as holding forth Justification. Now the Apostle saith, *He saved us according to his Mercy by the Washing of Regeneration and the Renewing of the holy Ghost*; and is not the *Washing* of *Regeneration* and *Renewing* of the *Holy Ghost* a Work, which comprehends many particular Works of the *Spirit* of *Christ in the Saints?* And is not *Regeneration* and the *Renewing* of the *holy Ghost* a *Righteousness* wrought *in us?* How is it then, that thou art not ashamed to charge us with *Rank Popery*, for saying, *We are justified by a Righteousness wrought in us*; seeing the very Scripture cited by thee is expressly for it? May we not pertinently return these Words upon thee, which thou misapplyest to us? *Oh! tell it not in* Gath, *publish it not in the Streets of* Askelon, *&c.* That a Man, who pretends to Teach others a-right in the Matter of *Justification*, hath so confounded himself, that to prove that *Justification* is not by a *Righteousness* wrought *within*, brings

brings a Scripture which ſpeaks expreſly of Righteouſneſs *within*, to wit, that of *Regeneration* and *Renovation*, by which we are *ſaved*. And if any ſhould ſay, The Words do not ſay, We are *juſtified* by the Waſhing of *Regeneration* and *Renewing* of the *Holy Ghoſt*; but we are *Saved* thereby, as intending *Sanctification*, and not *Juſtification*. I *Anſwer*, This helps not the Author out of the Ditch; for he brings this Scripture forth applying it to the Matter of Juſtification. But again, If theſe Words exclude *all* Works generally, and without any Limitation, then they exclude all Works, which are wrought by the Spirit of Chriſt, from Sanctification; as if Men were ſanctified by no Works of the *Spirit* of *Chriſt within them*. Or if it be ſaid, that Works of our own doing *Self-Righteouſneſs*, are only excluded from having Place in our Sanctification, but not the Works wrought *in* and *by* the Spirit of Chriſt; then I ſay, Why may not the ſame Diſtinction have place in all theſe other Scriptures, which ſay, *We are not juſtified by Works*, &c. And indeed, in all theſe Scriptures it holds true no leſs concerning Sanctification than concerning Juſtification: As thus, *By the Deeds of the Law there ſhall no Fleſh be ſanctified, knowing, that a Man is not ſanctified by the Works of the Law*, &c. But it were vain to infer from this, that Men are ſanctified by no Works of Righteouſneſs wrought *in them* by the Spirit of Chriſt. Therefore it is as vain to infer that Men are juſtified by no Works of Righteouſneſs, wrought *in them* by his Spirit. 1670.

Sanctification by the Works of the Spirit.

Page 22. Thou ſayſt, *We can ſhift off Popery with this, that they are not* our *Good Works, which deſerve and merit Juſtification, but the good Works of Chriſt's working in us.* Yea, I ſay, we do juſtly caſt off the Accuſation of *Popery*, as having the expreſs Teſtimony of Scripture, that we are *juſtified* by Works, to wit, ſuch as are wrought

1670. *in Christ*, and by him *in us* James 2. 24. *You see then, that a Man is justified by Works, and not by Faith only:* Compared with *Tit.* 2. 5. before-mentioned. And as for the *Papists Works*, by which they seek to be *justified*, we do not acknowledge them to be such Works, as whereby or wherein any can be *justified*.

And whereas thou pleadest, *That the good Works of Christ's working in us, are ours*; citing *Isai.* 26. 12. *Matth.* 5. 16. &c. We grant it, but they are not *ours* in that Signification: as where it is said, *He that is entered into his Rest, hath ceased from his own Works*, Heb. 4. 10. There are Works which are so ours, that they are not the Works of the sanctifying, renewing Spirit of *Christ in us*; and such are Works both of open Unrighteousness, and of self-feigned Righteousness, which has no better Root to bring them forth, than Man's own Will and Spirit: And by such Works we deny to be justified; yea, we deny all such Works, and the Justification by them, and desire to stand in a continual Denyal unto them, and Forbearance from them. But again, there are such Works, which are so ours that they are Christ's also, who works them *in us*, and by us, and are ours by his Free Grace; and by such Works, we affirm, Men are justified.

What Works do justify.

Page 23. Thou pleadest, *That Men cannot be justified by any Works of Christ's working in them, because they are imperfect.* And for their *Imperfection*, thou instancest, 1. *Faith*; because it is said, *O ye of little Faith, why doubt ye? Answ.* By this thou may'st as well exclude *Faith* from *Justification* every way, as *Works*, if it were granted, that their Faith was imperfect; but that Scripture, nor no other, speaks not of *imperfect Faith*, but of *little Faith*. Now *little Faith* is perfect in the Measure of it, as a *little Gold* is *perfect Gold*. And though the Disciples had *doubting*,

True Faith.

ing, yet the Faith was not the *doubting*, nor was it made impure by it; for the least Measure of true Faith can never be defiled, otherwise it could not *purify the Heart*; it is like the Fire, which cannot be defiled with the Impurities of those things it works upon. And as for the Disciples at that time, as they were in part *justified*, or approved by the Lord in Relation to their Faith, so were they reproved, and not justified of him in Relation unto, or because of their doubting. But this Scripture, nor none other, proves not, that Faith was or is always accompanied with Doubting: *Abraham* believed God's Promise without doubting, and was *strong in the Faith, giving Glory to God, and it was imputed unto him for Righteousness*, Rom. 4. 20, 21, 22. And, said *James*, *His Faith was perfected by Works*, Chap. 2. 22. For that which is perfect in a less Measure, can be further perfected in a greater. *Secondly*, Thou pleadest, that *Knowledge* is *imperfect*, because the Apostle saith, *We know but in Part*, 1 Cor. 13. 9. But the Apostle does not say, our Knowledge is imperfect, or impure: We may know a thing *in part*, and yet that which we know of it, we may know perfectly. *Thirdly*, Thou pleadest for the *Imperfection* and *Uncleanness* of the *Saints Obedience*, from *Eccles.* 7. But that Place it not to be understood concerning all Men in all States and Times. There is an earthly, unrenewed State, and while Men are here, there is not a *just Man* among them, as *Rom.* 3. ver. 10. *There is none righteous, no not one:* And there is an heavenly renewed State, wherein *a Man is born of God, and sinneth not*, John 3. Verse 9. And said the Apostle, *Let no Man deceive you, he that doth Righteousness, is righteous*; which imports, that there are righteous Men, who do Good. And, said the Lord to the Servants that used their Talents, *Well done, good and faithful Servant*, 1070.

1670. Matth. 25. verſ. 21, 23. And that other Scripture thou citeſt, *Iſai.* 64. 6. ſerves nothing thy turn: For the Prophet ſaith not, *All our Righteouſneſs*, which is of thy working in us, who are Saints, *is as filthy Rags*; but *All our Righteouſneſs*, which we, even the beſt of the Saints, can perform *of and from our ſelves*, are as *filthy Rags*; Man's beſt Works, his beſt Righteouſneſs, which is of and from *himſelf*, is Filthineſs and Unrighteouſneſs before God, and he is to *ceaſe from all his own Works*, Heb. 4. verſ. 10. And it is plain, that when the Prophet in that Place ſaith, *We are all as unclean, and there is none that calleth upon thy Name*; He does underſtand the Multitude of the *Jews*, who generally were a carnal People, and relied upon their *outward Obſervations*, and did not Worſhip God in Spirit and in Truth; but did not underſtand it of all and every one among them: For he himſelf did *call upon his Name*. And that the Saints were waſhed and cleanſed, ſee 1 *Cor.* 6. 11. *But ye are waſhed, are ſanctified, are juſtified in the Name of the Lord Jeſus, and by the Spirit of our God:* And *John* 15. 3. *Now ye are clean through the Word, which I have ſpoken to you:* And *Ezek.* 37. 33. *At which time I ſhall cleanſe you from all your Iniquities; I ſhall alſo cauſe the Cities to be inhabited:* Which imports a Time upon Earth, wherein they ſhould be made clean from all their Iniquities. And how! Art not thou and you aſhamed to affirm, That *the beſt Works of the Spirit of Chriſt in his Saints are as a filthy Rags?* Does not the Apoſtle ſay, That *a meek and quiet Spirit is an Ornament, which is of a great Price even in the Sight of God?* How then can it be a *filthy* or *menſtruous Rag?* A *filthy* and *menſtruous Rag* is good for nothing, but muſt be thrown away upon all Accounts; and if that Holineſs, and Righteouſneſs and Meekneſs, which is of Chriſt his working in Men, be as *filthy*

Self-Righteouſneſs as filthy Rags.

thy Rags, then according to your Doctrine, Men should throw them away, as being not only unprofitable to *Justification*, but to any other Use? Yea, a *filthy* and *menstruous Rag* Men do hide from the Sight of another, and do never wear it as an *Ornament*; whereas the Saints put on the meek, and quiet, and sober, and righteous Spirit, as an Ornament of great Price, not only in the Sight of the Saints, but even in the Sight of God. 1670.

Page 24. Thou pleadest, *That the Good Works of Christ in the Saints are defiled and imperfect, because the Saints, who are subservient and instrumental in them, are unclean; and who can bring a clean thing out of an unclean?* Job 14. 4. *Answ.* It is granted, that the Saints are *subordinate Coworkers* with Christ; but yet it follows not, that his Works *in them*, and *by them* are defiled. And though it is said, *Who can bring a clean thing out of an unclean?* This hinders not, but that the Lord can and doth make *clean* those, who have been *unclean*; and so out of them, who are made *clean*, bring forth *clean things*. And though every one, in whom the Work of *Sanctification* is begun, be not wholly cleansed, but that there may be an *unclean Part in them* for a time; yet there is also a *clean Part in them*, who are in the *least Measure sanctified*: And so these, who work with the Spirit of Christ, work with him according to this *clean Part*; and it is the *clean Part in them*, which he maketh use of, as his Instrument. And as for the *unclean Part*, it is not to work with Christ, but to be chained down, and fettered and bound up from working, to the end it may be wrought upon, that it may be *cleansed*. And thus by Degrees the *clean Part* increaseth, and the *unclean* is diminished, till all the Uncleanness be wrought out. And where the *unclean Part* is let loose to work, the pure Spirit of Christ doth never join in working with it, but judgeth

The Lord makes clean the unclean.

1670. and reproveth it; and therefore in so far as the *unclean Part* worketh in any, that Man, in whom it worketh, is not throughly justified and approved by the Lord: but there are, who witness the Cleansing from all Uncleanness; and so as clean Vessels and Instruments throughout, bring forth *clean things, clean Works.*

The spiritual Water is undefilable.

Thy Example, how that *clean Water passing through an unclean Pipe, receives a Tincture of Uncleanness*, hits not the Case: For the *Spiritual Water* is not like the common, gross, *outward* Water, which an unclean Pipe can defile; but like the *Fire* and the *Light*, which though it touch unclean things, cannot be defiled by them. Every thing of the Spirit is *undefilable*, as the Spirit is, which no unclean thing can defile: And if thou wert well skilled in the outward Creation, thou might'st find an *outward* Water so pure, that passing through an unclean Pipe, shall not be defiled with it. But if thou knowest not these earthly things, and believest them not, as Christ said, *John* 3. 12. *How shalt thou believe, if we tell thee heavenly Things.*

A twofold Justification.

Page 25. Thou chargest us with *Erring grievously, in confounding Justification and Sanctification.* Answ, *Justification* is either taken for God his adjudging a Man, unto Eternal Life, and in that Sence it is not to be confounded with *Sanctification*; yet it is not to be separated there-from: for God adjudgeth no Man, but the *Sanctified*, unto Eternal Life or Happiness. Or it is taken for the *making a Man righteous*; and then it is all one with *Sanctification.* And that thou say'st, *The Word is most frequently used in Scripture in that Sence of adjudging, being opposed to Condemnation*, Doth imply, thou hast not the Confidence to assert, That it is always so used, as indeed it is not.

And

And whereas thou citeſt *Philip.* 3. 9. to prove, *That the choiceſt Saints upon Earth have diſclaimed all Righteouſneſs wrought in them, by which they could be juſtified*; I ſay, that Scripture proves no ſuch thing, and thy Obſervation to prove it is inſufficient; to wit, that the Apoſtle doth not ſpeak of *his Righteouſneſs*, whilſt he was a *Phariſee*, for that he diſowned, *ver.* 6, 7. for admitting it, yet he was ſtill to deny and diſown the Work and *Righteouſneſs*, which could proceed from his own Will and Spirit; even all the Willings and Runnings, which can ariſe from a Man's *ſelf*, though he be a Saint, without the immediate Operation of the Spirit of Chriſt, the Saints have this to watch againſt, to keep down the active and working *Self-will*, and ſtop it from working the *Self-Righteouſneſs*; which if it be not watched againſt, and ſtood againſt, will fall a working its Righteouſneſs, which God accepts not, as being but the bare Righteouſneſs of Man; And this is that Righteouſneſs which *Paul* denied to have, which he even calleth the *Righteouſneſs of the Law*; but this, (*which is of the Law*) thou cunningly omitteſt, becauſe it made againſt thee, it ſeems. Now what that Righteouſneſs of God through Faith was, which he deſires to have, he plainly expreſſeth, *verſ.* 10. *That he might know him, and the Power of his Reſurrection, and the Fellowſhip of his Sufferings, in being made conformable unto his Death.* 1670.

Self-Righteouſneſs to be watched againſt.

Now, is not the Knowledge of him, and the Power of his Reſurrection, a Work of the *Spirit* of Chriſt in the Saints, by which they are juſtified? According to that, *By his Knowledge ſhall my righteous Servant juſtify many?* And is not the Fellowſhip of his Suffering, or the Suffering with him, a Work of his Spirit? And *laſtly*, Is not the Conformity unto his Death a Work of his

1670. Spirit in the Saints, comprehending the whole Work of *Mortification?*

Page 26. Thy last Argument from 2 *Cor.* 5. 21. is most absurd and impious. for accordingly it would follow, that as Christ was made Sin for us, or suffered for *our Sins*, who himself had *no Sin*, no, not in the least; So we may be made *righteous* before God, tho' we have *no Righteousness. no Holiness, no Faith, no Repentance, no Mortification, no good Thing* wrought *in us.* And doth not this strengthen the Wicked, Ungodly and Profane in their Presumption, to have Title to Christ's *Righteousness?* And so, to return thy mis-applied Instance in another Case; Suppose, some of the Prophane, who plead a Right to *Christ's Righteousness*, having lost some of their Number, should happen to hear thee disputing against all *Good Works*, as being profitable to *Justification*, might they not say concerning thee and thy Brethren, who teach such Doctrine, *We have not only got the lost Sheep, but the lost Shepherds, and the chiefest of them too on our Side*, let us rejoyce, we have found them! We find, the Apostle makes a far better Inference from Christ his dying *for us*, 2 Cor. 6. 15. *He died for all, that they who live, might not any longer live to themselves, but to God*; yea, and every where he holdeth forth *Inward Holiness* and *Righteousness*, as that without which no Man can lay claim to Christ: *If any Man be in Christ, he is a New Creature*; but he doth not say, *God reputes* him a *New Creature*, though he be not really renewed. And though it be said, that *we are made righteous in him*; this hinders not (as thou vainly inferrest) *That we are not made righteous by an inward Righteousness:* For he is in the Saints, and fulfils the Righteousness of the Law in them; *That the Righteousness of the Law might be fulfilled in us*, Rom. 8. 4. Therefore that 2 *Cor.* 5. 21. is thus to be understood, that

Christ's Righteousness made by the Priest a strengthning of the wicked.

The Righteousness of the Law fulfilled in us.

that Jesus Christ, who knew no Sin, was made to be *Sin for us*, that is, suffered for our Sins, that we, who had really sinned, and so deserved Wrath, might partake of the Love and Grace by him, and through the Workings thereof be made the *Righteousness of God in him.* For that the Apostle understood here a really *being made righteous*, and not a being *esteemed* or held as *righteous*, while indeed impure, is very evident by the whole following Chapter, but especially towards the End; *What Fellowship hath Righteousness with Unrighteousness? Wherefore come out from among them, touch not the unclean thing, be ye separate, and I will receive you, and ye shall be unto me for Sons and Daughters.* 1670.

Now to be received of the Lord, is to be justified of him; and here we see plainly, that in order thereunto there is required a Righteousness, by which they must be separated from the Evil and Unclean, and must not touch it.

And whereas thou sayst, *That the holiest Actions of the Saints, because of the Sinfulness of these Actions, deserve Condemnation.* I ask thee, Whether did the Apostles sin in writing the Scriptures, in Preaching Christ, and Gathering the Churches? Whether their being the Instruments made these things *sinful*, which were done not only by the Command, but by the Power and Virtue of Christ *in them?* And seeing thou canst not deny, but the Scriptures (called by thee *the Word of God)* were brought forth by the Holy Spirit in the holy Men of God, and did flow as Waters from the Spirit of God, which gave them forth, through the very first Penmen of them, because of the Uncleanness which thou supposest to have been in them? If thou say'st, *Nay*, thou contradictest thy former Instance of *Clean Water*, receiving a Tincture of Uncleanness from the unclean Pipe, through which it passeth: If thou say'st,

Then writing the Scriptures was *Sin* in the holy Men of God? according to *W. M*'s Position.

1670. ſay'ſt, *Yea*, to wit, *That the Scriptures were defiled and corrupted by the Pen-men of them*, I leave it to all of any ſound Judgment, whether you or we be moſt Eſteemers of the Scriptures, We, who ſay, They were *Words pure as Gold*, without any Tincture of *Uncleanneſs* or *Corruption*, as they came forth from the Spirit of God through the Penmen of them: Or *You*, if you ſay, That they were defiled with the Uncleanneſs of the Men, through which they were given forth? He who has any true Underſtanding, let him judge concerning theſe things.

Page 26. Thou blameſt it, as an *unſuitable thing* for a *Quaker* to ſay, *That that People, to whom he is joined, are the moſt Chriſt-like Chriſtians this Day upon the Earth:* And yet will any of you ſay leſs of your Way? For if yours be not the *beſt Way*, why do you plead ſo much for it? Why do ye preach it up? Why do you ſtudy to draw People to it, and complain of thoſe who have left it? Now is not a *good Principle* a ready Way to lead People to *good Practices?* And are not theſe who are in the *right Way*, of the *Flock of Chriſt?* And is not Chriſt's Flock like unto him? Can it therefore be an *unſuitable thing* for one, who ſuppoſeth himſelf to be of Chriſt's Flock, to ſay, The Flock, with whom he is, is *likeſt* to Chriſt? Will any of you ſay leſs, except ye grant your ſelves not to be of Chriſt's Flock? We *are not the moſt-Chriſt-like People*, ſay'ſt thou, *by what we outwardly appear, becauſe the Monks and Heremits therein excel us; nor yet by what we inwardly feel, becauſe others different from us have felt as much.*

As to the *Firſt*, thou haſt ſhewed thy Ignorance of the very Appearance of Chriſtianity: for the Appearance of Chriſtianity is not in fleeing the Society of Men, or retiring the outward Man, making Vows of voluntary Poverty; for any one

one, that hath the leaſt Knowledge in true *Mortification*, may know, that where a Man's Meat and Proviſion is laid up for him, and that there is no Care of theſe things lying upon the Mind, but a full Liberty to live in *Idleneſs* (which is the *Monks* Caſe) it is an eaſy thing, in *Self Will* to take on a *demure Deportment*, or to wear *Haircloth*, or go *barefoot*; which by Cuſtom becomes familiar. And truly, many of the *Commons* in *Scotland* are uſed to greater Hardſhips, than all that, and yet are far from having the Appearance of Chriſtianity. But the Matter is, for Peo- to be converſant in this World, to have their Occaſions and Buſineſs in it, and to have Dealing with the Spirit of it, and yet to keep to the meek, lowly, ſimple Appearance, uſing it as if they were not uſing it, by keeping out of its Spirit and Way in all Manner of Converſation: This is to be like unto Chriſt, who did not retire himſelf unto an *Heremits* Lodge, but converſed among *Publicans* and *Sinners*. Now let *Your Flocks* and the *Quakers* be compared together in this Particular, and let the *Light* in all Conſciences judge, who are *likeſt* to *Chriſt*. 1670.

Secondly, To evidence, that ſome different from us have had as much *Inward Feeling*, thou ſay'ſt, *Thou canſt tell us of ſome, who have had ſo much of the Fear and Dread of God upon their Hearts, that they durſt not adventure upon Sin*, By this thou ſeemeſt to grant, that there are *inward Feelings* and *Enjoyments* among the *Quakers*, ſaying, *What Good is it, that you truly feel that Perſons different from you have not felt?* And how doth this conſiſt with your judging the *Quakers* fallen into *Apoſtacy* and *Deluſion* of the Devil, and that they are poſſeſſed with the Devil? Can ſuch have *inward Feelings* and *Enjoyments* of God? For my Part I am glad to hear, that any ſuch have been, *who have had ſo much of the Fear and Dread*

1670. *Dread of God upon their Hearts, that they durſt not adventure upon Sin*; and I ſhould be glad, and ſo I know, would any of the *Quakers* be glad to meet with them. But now ſuch, *who have ſo much of the Fear of God upon their Hearts, that they durſt not adventure upon Sin*, would they not love to be *perfect*? Would they diſpute againſt *Perfection*, and conclude it impoſſible? Would ſuch, who dare not *ſin* for a World, *ſin* every Day, yea, every Moment, as you ſay ye do? If they dare not *ſin*, would they not refrain from *Sin*, and ceaſe from it? And would they make uſe of that poor Evaſion, which thou addeſt, that therefore they would not willingly *ſin* for a World? As long as the *Dread* and *Fear* of God remains and ſtands over the Heart, *Sin* is ſhut out, and the Mind's Will is to *fear God*, and *not to ſin*.

Thou *canſt tell us of others* (thou ſay'ſt) *who many Tears lived in the ſweet Senſe of God's Favour, and have gone moſt triumphantly out of the World, with ſtrong Perſwaſions of their Eternal Well-being.* But would ſuch have pleaded for *Continuance in Sin*? Doth not Continuance in *Sin* eclipſe and take away the Senſe of *God's Favour*? And further, would ſuch have denied Fellowſhip with God by *immediate Revelation*, as you do? Would they have denied the *immediate* Teachings of the Spirit, as you do? Do not ſome now living remember ſome of them, who had theſe *Feelings*, and did bear an expreſs Teſtimony to the *immediate* Teachings of the Spirit, and *immediate* Fellowſhip with God, and plainly declared, That no Preaching was *profitable*, but that which came immediately from the Spirit? And found fault with the Miniſters, that they preached from their *Study* and their *Books*, and wiſhed them to put away or burn their Books, for that they were a Hurt to them? And ſome of thoſe ſaw over

Immediate Teachings of the Spirit.

and

and beyond, and unto the End of your ſo called Ordinance of outward *Bread* and *Wine*, and ſaid plainly, It was but a *Shadow* or *Figure*, and that thoſe who witneſſed the *Subſtance*, had no need of the other. And though thoſe and ſome others, who witneſſed ſuch *inward Feelings* and *Enjoyments* of God, who were not called *Quakers*, nor had their Underſtandings ſo clearly opened as to many things, as the People called *Quakers* have; yet with the ſame *Life* in ſome Meaſure they have been acquainted, which is the *Quakers Way*, even *Jeſus Chriſt*, who is *the Way, the Truth and the Life*. And ſo as to thoſe Examples thou giveſt, which were witneſſed (thou ſay'ſt) ſome *Twenty Years* ago, We deny not, but that the Lord did appear, and was near the Simple-hearted in that Day: And ſome who are now among the *Quakers*, remember that Day, and have a Share in thoſe *Feelings* and *Enjoyments*, which are now; and in the Experience and Enjoyment of them can bear a true Teſtimony, that the *Feelings* and *Enjoyments* of this Day, unto thoſe who follow the Lord in his Leadings, do far exceed, what was in that Day. And now the Sun is ſet upon that Day; for the Lord is calling his People *further:* And thoſe among us, who had thoſe *former Feelings*, can witneſs, that while they would have been taſting of that Sweetneſs, and remained ſtill with you, the Lord *would not*; but ſuffered Drineſs and Barrenneſs to come over them: And that which ſome time had been as a *fruitful Field*, to become a *barren Wilderneſs*, till they ſaw, that they were not to limit him to *invented Forms*, but were to forſake thoſe things in his Will, in which through his Indulgence and Compaſſion he had ſometimes appeared unto them, and to be found following the *Footſteps of the Flock* whom he is leading on to a further State, in which they find the *Lord appearing more glori-*

1670. Bread and Wine. Former Feelings and Enjoyments.

ouſly

1670. *ously* than ever, to their Refreshment: *Glory to Him for evermore!* But with you it is otherwise: For who among you witness these things at this Day? Yea, some of you are so ingenuous, as to confess, *That ye find not these things now; and that this is a cloudy and gloomy Day*; and it shall certainly so continue unto you, until ye come, and walk with us in the Light of the Lord. But because ye will not, but will confine the Lord in these Forms, whereunto ye have devoted your selves; therefore is Darkness over you, and your Prayers are become dry and barren, and full of Complaints of an *Absent God*. And what inward Joy from God any have felt among you, we cannot impute it to your Way, more than what some have felt of Refreshment in some other Professions and Forms, can be imputed to their Way.

Page 30. Thou say'st, *It is known, that we are Enemies to Singing of Psalms, Baptism and the Lord's Supper*; And because we say, that we are not against these things, therefore thou call'st us *dis-ingenuous*, or such as *seek to delude People*: Which Challenge is false, and a Calumny. For we do indeed own these things in the true Acceptation and meaning of them, and in the Substance and Reality; and if we do so, are we *dis-ingenuous* and *deceitful*, because we deny them in *your Acceptation*, which only comprehends the *Shadow*, that passeth away? If *Baptism*, which is really and truly the *Baptism of Christ*, we own, and Participation of the Body and Blood of Christ, which is really so: I say, if these things be really owned by us, as they are indeed, can we be said to *deny* them, because we use not the *Shadow*, as ye do, while ye are ignorant of, and Strangers to the *Substance*? Nay, it may be retorted much more properly, and without Deceit upon your selves, that ye do but pretendly *in Words*

Baptism and the Lord's Supper.

The Shadow for the Substance comprehended by Professors

Words own these things, while indeed ye deny them. So that herein ye are found to be the *Equivocators*, who are contending for the Husk, and will needs have it accounted the *Kernel*: and there can be no Error more dangerous, than to place the *Shadow* for the *Substance*; for such as so do, are those that trample upon the precious Ordinances of Jesus Christ, in which the Work of Grace is begun and increased. 1670.

Page 32. To prove thy Assertions particularly thou beginnest saying, *That Singing of Psalms is an Ordinance of Jesus Christ*; Whereby if thou understandest, that Singing of Psalms was used by the Saints, that it is a Part of God's Worship when performed in his Will, and by his Spirit, and that yet it may be, and is warrantably performed among the Saints, it is a thing denied by no *Quaker* (so called) and it is not unusual among them; whereof I have my self been a Witness, and have felt of the Sweetness and quickning Virtue of the Spirit therein, and at such Occasions ministred. And that at times *David's* Words may also be used, as the Spirit leads thereunto, and as they sute the Condition of the Party, is acknowledged without Dispute: but that without the Spirit in Self-will, not regarding how the thing sutes their Condition, for a mixt Multitude to use and *sing* the Expressions of blessed *David*, we deny. For that was not the Method the Apostle spoke of 1 *Cor.* 14. 15. when he said, *I will sing with the Spirit, and I will sing with the Understanding also.* Therefore, though Singing of Psalms in the true Use of them be allowable; yet as used by *you*, it is *abominable*, and is a *Mock Worship*; because ye cannot deny, but that the Persons using it are a *mixt Multitude*, known to be *Drunkards*, *Swearers*, *Whoremongers*, &c. Now such cannot *praise God*, for they are dead in their *Sins*; and it is the *Living* that praise

Singing of Psalms, as used by the Saints allowed.

The Dead cannot praise God.

1670. praiſe him, and not the *Dead*. Next, All *Lying* is Abomination: but many times it falls out, that by Singing of *Pſalms* the People come to lye in the Preſence of God, inſtead of worſhipping him, by ſaying, *I am not puft up in Mind, I have no deceitful Heart, I water my Couch with Tears*; and much more of this Nature, which were the particular Experiences of *David*, and may be ſafely ſaid by thoſe that witneſs the ſame thing: but as to you that uſe them, are falſe and untrue. I ſay, as thou doſt, *That though every Pſalm does not ſute our Condition, yet in every Pſalm there may be Meditation for Edification.* But this no ways meets the Caſe; for there is a great Difference betwixt *meditating* upon a Pſalm, and *ſinging* one, whereby we apply our ſelves to the Lord in the Words of *David*; which unleſs they ſuit our Condition, cannot be done without a Lye.

Page 33 and 34. Thou comeſt to prove, That *Baptiſm with Water is an Ordinance of Jeſus Chriſt*; for which thou giveſt as a Reaſon; *Firſt, Becauſe* John *baptized with Water, and was really ſent of God*; which thing is not denied, becauſe *John*'s Baptiſm was a Baptiſm with *Water*: But that that was the Baptiſm, which was to continue, is the Matter in Queſtion. To prove which thou bringeſt in thy

Second Reaſon, That *the Baptiſm of* Chriſt *and the Baptiſm of* John *differed only in Circumſtance, and not in Subſtance, becauſe they agree in the Author, in the Matter, and in the End.* To which

I *Anſwer*, That though they agreed in the Author, that will not conclude them to be one; becauſe by the ſame Reaſon it might be ſaid, that the Old Teſtament and the New are one, or that Circumciſion and Baptiſm are one, for that God was the *Author* of both. As to the *Matter*, they are not one neither; for the one was a *Baptiſm* with *Water*, and the other a *Baptiſm* with the *Spirit*

Spirit and with *Fire*, as *John* himself distinguisheth them, *Mark* 1. 8. Now in respect Baptism with Water can be administred, where the other (to wit, with the *Spirit*) is not, therefore they are not one in Substance. They also agree not in the *End*; for the End of the one, to wit, *Baptism* with Water, is but to point or shew forth the other. So that as the *Shadow* and the *Substance* differ in their *Ends*, in like manner do these *two*: for the End of the Shadow is but to point to the Substance; the End of the Substance in this thing being to cleanse and purify the Heart, producing that Effect to such as it is truly administred unto; but the Shadow is frequently administred, and the *Heart not cleansed*; therefore they *differ* in their *Ends*. Now to shew, that they differ in Substance; it is written, *Acts* 19. 2, 4, 5. that there were of the Baptism of *John*, *who had not so much as heard of the Holy Ghost*, far less received it: Now had the Baptism of *John*, and the Baptism of *Christ* been one, they could not have had the one, and been altogether ignorant of the other. 1670.

The Baptism of *John* and of Christ, differ as the Shadow and the Substance.

For a *Third Reason* thou say'st, *That Jesus Christ commanded and injoined the Disciples to baptize, and that Baptizing they used Water.* But where he commands them to *Baptize*, (*Matth.* 28.) there is no Command to *baptize* them with *Water*, or *into Water*, but *into the Name of the Father, Son and Holy Spirit*: So here is the Baptism *into the Spirit*, but not *into outward Water*. And the Apostles were Ministers of the Spirit, and ministred the Spirit unto those who believed: And though they used the *Water-Baptism* at times, yet it rests to be proved, that they did it in Obedience to that general Command, *Matth.* 28. and not in Condescendence to the People, who had received a great Esteem of *John*, and were so nursed up with outward Ceremonies, that it was hard suddenly

Water-Baptism used in Condescention to the Weak.

1670. denly to wean them from ſuch; as they did the like in other Caſes.

Which alſo ſerves for Anſwer to thy *Fourth Reaſon*, where thou inſtances *Peter* his *baptizing* Cornelius, *after he received the Spirit*; for *Peter*'s Words imply no *Command*, but only that at that Occaſion the thing might be done: *Can any Man*, ſaid he, *forbid Water, that they may not be baptized?* Acts 10. 47. And though it be ſaid, (Verſe 48.) *That he commanded them to be baptized in the Name of Chriſt*; yet it holds forth no Command from Chriſt; only the thing being agreed upon, that it might be done, he did do it. But that the Apoſtles received no *Commiſſion* to baptize with *Water* is clear, from that of *Paul*, where he ſaith, *I thank God, I baptized none of you, but* Criſpus *and* Gaius, *and the Houſhold of* Stephanus, *&c. For*, ſaid he, *I was not ſent to baptize, but to preach the Goſpel*, 1 Cor. 1. 16, 17. Now it is not queſtioned, but his Commiſſion was as large, as any of the Reſt; for he himſelf ſaid, that he was *not inferior to the chiefeſt of the Apoſtles*; but that he thereby denied, he was ſent to adminiſter the *Holy Spirit*, which is the Baptiſm of Chriſt, is abſurd to think.

Water-Baptiſm no Commiſſion to the Apoſtles.

For a *Fifth Reaſon*, thou ſayſt, *It is the Will of Chriſt, that this Ordinance ſhould continue and abide in the Church; becauſe he promiſed to be with his Miniſters to the End of the World:* To which I *Anſwer*, That this Promiſe related to the Baptiſm of the Spirit, which is Chriſt's Baptiſm, is granted; but that it related to the Baptiſm of Water, is denied; for he was with *Paul*, who yet profeſſed, he was not ſent to baptize with Water. And whereas ſome give their Meaning to *Paul* his Words, that he was not ſent *only*, or *principally* to baptize with Water, this is an Addition to the Scripture Words, for which they can ſhew no ſufficient Ground: And if Men will take

take a Liberty to add to Scripture-Words from their Spirit, they may wreſt the Scriptures to defend the worſt of Opinions, as when it is ſaid, *Thou ſhalt not bow down to them, nor Worſhip them*, one was to put this Meaning upon it; Thou ſhalt not bow down to them, nor Worſhip them *principally*; and therefore would aver, that *Graven Images may be Worſhipped*: This were a moſt perverſe abuſing of Scripture. 1670.

Sixthly, Thou ſayſt, *Theſe who caſt off this Ordinance, do what in them lyeth, to rob themſelves of all the excellent Ends and Uſes of it, which are held forth in theſe Scripture-Expreſſions. Anſw.* That ſuch who caſt of the Baptiſm of Chriſt by the Spirit, may incur that Hazard, it is granted; but that any ſuch thing will follow from the *not uſing* of Water, is denied, as ſhall appear by examining the Scriptures cited. The *Firſt* is, *Acts* 2. 28. *Repent, and be baptized every one of you for the Remiſſion of your Sins. Anſw.* Here is no Mention made of *outward* Water; and Repentance and Remiſſion of Sins may be, and are found without it; and where it is, both theſe are frequently wanting. But though it ſhould be underſtood of outward Water, it is ſpoke but to Particulars, and is no univerſal Command. The *Second* is, 1 Pet. 3. 21. *The like Figure whereunto even Baptiſm doth alſo ſave us:* But the very following Words do give an Anſwer to that, and clear the Meaning not to be of Water-Baptiſm, ſaying, *Not the putting away the Filth of the Fleſh, but the Anſwer of a good Conſcience towards God, by the Reſurrection of Jeſus Chriſt.* The *Third* is, Acts 22. 16. *Ariſe and be baptized, and waſh away thy Sins.* But that a *being baptized with Water*, is *a waſhing away of Sin*, thou canſt not from hence prove, ſeeing the contrary is abundantly witneſſed. And ſuppoſe Water-Baptiſm were here to be underſtood; being but ſpoke to One, it infers no

Water Baptiſm no univerſal Command, but to Particulars.

1670. universal Command. The *Fourth* is, Ephes. 5. Verse 26. *That he might sanctify and cleanse it with the washing of Water.* But by Water cannot here be understood *outward* Water, but that of the Word and Spirit; for the next Verse speaks of *presenting it without Spot or Wrinkle*, which the outward Water cannot do: See the like Place, *John* 3. 5. *Unless a Man be born of the Water and of the Spirit, he cannot enter into the Kingdom of God.* Now, if by Water here were to be understood outward Water, it would infer, that *Water-Baptism* is absolutely *Necessary* to *Salvation*, which thou sayst, thou canst not affirm with *Papists*. *Lastly*, thou citest Gal. 3. 7. *For as many as have been baptized into Christ, have put on Christ.* But Water-Baptism cannot be here understood, because many, who are baptized with Water, never put on Christ, nor bear his Image, but the *Devil's*, and are found doing the Devil's Works. So that none of these Scriptures prove the Water-Baptism to be of *continual* Necessity in the Church; for it being but a Figure, it was to give Place to that *One* Baptism, *Ephes.* 4. 5. And whereas it is said by some, *That the* Water-Baptism *and the Baptism by the* Spirit *is but One*; *because of that Agreement betwixt the Signification of the Water and the Spirit thereby signified.* This is a wresting of this Scripture, as much as if one should say, That all the Types, Figures and Shadows of the *Old-Testament* were One with the Substance signified by them, and consequently, that these *Types* are all now to be upheld and us'd: Whereas indeed the Coming of the *Substance* ends the *Figures*; among which are the *divers* Baptisms; for so should the Place be translated, *Heb.* 9 10. *which were imposed until the time of Reformation*, but are no longer binding, since the Reformation is come.

Thou

Thou endeſt this Matter with Aſſerting, *That thou canſt ſafely ſay, That the Spirit of God concurring with, and bleſſing his Ordinance, it is a profitable Means to further our Salvation.* But if ſo be it be no Ordinance of Chriſt, as heretofore is proved, then we cannot expect, that the Spirit will concur with it; but indeed that he is provoked by it, conſidering the Abuſes in your *Adminiſtration* of it. As *Firſt*, in adminiſtring it to *Infants*, for which ye have no Command nor Example in Scripture. *Next*, In cauſing ignorant People to promiſe and ingage before God, that the *Children* ſhall *forſake* the *Devil*, the *World* and the *Fleſh*, while they themſelves be Slaves to all the *Three*. And many more Abuſes; as that whereby ye pretend to *Inrol Children*, as Members of the Church of God, which is pure and Holy; it being oftentimes an Occaſion of *Exceſs* and *Drunkenneſs*; and is indeed rather like an Inrolling under the *Devil's Banner*, ſeeing it is for moſt Part accompanied with doing his Work. Therefore, it is ſo far from being hazardous to contemn ſuch an Ordinance of *Man*, that it cannot be but hurtful to continue in it. 1670. Sprinkling of Infants.

In the *Third Place*, (Page 39.) thou comeſt to prove, *That the Lord's Supper* (ſo called) *is an Ordinance of Jeſus Chriſt:* For which thou bringeſt as a *Firſt Reaſon*, That *Jeſus Chriſt was the Author and Ordainer of it*: But that proves not, That it was to be of *perpetual Continuance.* Nor thy *Second Reaſon*; for though the Diſciples were bid do it in *Remembrance* of him; they were not bid do it *always.* Neither will *Acts* 2. Verſe 42. (which thou bringeſt as a *Third Proof*) ſerve thy Turn; for by comparing it with Verſe 46. it is evident, that their *breaking* of *Bread* was their ordinary Eating; for it is ſaid, *They continued daily with one Accord in the Temple, and breaking of Bread from Houſe to Houſe, did eat* The Lord's Supper (ſo called) not perpetual. The breaking of Bread from Houſe to Houſe.

1670. *their Meat with Gladneſs and Singleneſs of Heart.* So that this was a *daily eating from Houſe to Houſe*, and not at all ſuch an Eating as yours is, which you have but *once*, or *twice* or *thrice* in a Year, or at ſuch ſet times, as you appoint to your ſelves; whereas theirs was an *Eating from Houſe to Houſe*, wherein they received Food ſufficient to their *bodily Nouriſhment*. Your eating is not ſo; you will not have your *ſacramental* Bread and Wine (ſo called) to be uſed in private Houſes or Families, and your Eating is rather a Mock-Eating, wherein you do not eat that which is ſufficient to the bodily Nouriſhment; as theſe did (*Acts* 2. 42. 46.) every one of you taking a little Bread, about the Quantity of a Bean, wherein ye have no Example from the *Saints*, but rather from the *Papiſts*, who have their *Wafers*.

Having all things in Common.

Again, This Eating mentioned, *Acts* 2. ver. 42, 46. is conjoyned with this, *That they ſold their Poſſeſſions, and had all things in Common*; and ſo they did eat together *daily in Common*, which is not like your Eating. Now if you would make their Example and Practice your Rule, Why do ye not ſell your Poſſeſſions, as they did, and have things in Common? Alſo, Why do ye not abſtain from eating *Blood*, and things *ſtrangled*, as they did? And why do ye not *waſh* one anothers *Feet*, which they were as ſolemnly commanded to do, as to *take and eat*? &c. *John* 13. 14, 15. If you ſay, *Theſe things were but to continue for a time*: What Ground have ye to affirm, that theſe were not always to continue: And thoſe of *Water-Baptiſm* and *breaking Bread* were to be always continued.

For a *Fourth Reaſon*, thou ſayſt, Paul *recommended the Practice of this to the Church of* Corinth, 1 *Cor.* 11. 23. *Anſw.* That he recommended it unto them by way of Command, we deny; for he delivered unto them no Command to practice

practice it, but that which he delivered unto them was the Relation of the *Matter* of *Fact*, as what the Lord did in the Night, wherein he was betrayed. Thou sayest, *The Apostle doth not only here relate the Matter of Fact, but likewise warrants the frequent Use of this Ordinance.* It is one thing to *warrant* the Use of it, and far another, to *command* the Use of it. We do not deny, but the Use of it was lawful and warrantable at that time; but we say, it was not commanded unto them, but left or permitted to them, as these Words import; *As often as ye eat*, &c. And again, *Let a Man examine himself, and so let him eat.* The Words imply no Command, but only that they were in the Use or Practice of it; and being therein, he gives them Direction, how they might use it, so as not to receive Hurt thereby. Now that the *Corinthians* were *weak* in many things, and did many things by Permission, is clear by the whole Strain of that *Epistle* to them. 1670.

Its Institution intimates its Abolishing.

For a *Fifth Reason* thou sayst, *Thou readest not in Scripture, where Christ and his Apostles did abolish it. Answ.* If it were so, that then there was no absolute Need; for the very Institution intimates the abolishing thereof at Christ his coming, as to any Necessity by way of Command; tho' afterwards it might have been used by way of Permission, being gradually to pass away as did other things. For *Circumcision* was abolished by the Coming of Christ; yet it was used after his Coming, together with divers other *Jewish* Ceremonies. But as concerning the Abolishing or Ending of it, see 1 *Cor.* 10. 15, 16, 17. *I speak as unto wise Men, judge ye what I say; the Cup of Blessing, which we bless, is it not the Communion of the Blood of Christ? The Bread, which we break, is it not the Communion of the Body of Christ?* And then he proceeds to shew, what that Bread

1670. was: *For* (saith he) *we being many, are one Bread.* Now what is that one Bread? Is it the *Outward*, or is it the *inward* and *Spiritual?* If it be the outward, then there is no inward and Spiritual Bread: Or if it be the inward and Spiritual, which is that *One Bread*, then that outward Bread (as being but a *Figure*) is ceased from being of Use, as to any Necessity. And this he spoke unto the *Wise*, who saw beyond the Shadow and Figure unto the Substance, the End of it; which was that Heavenly Bread and Refreshment, which *Christ* himself giveth unto those Souls to feed upon, who know the Mystery of his *Indwelling* in them; which Bread is indeed his Body. So that now the Bread being One, which is the Body of Christ, the outward Bread hath no Place in the Supper of the Lord; for then there should be not *one* Bread, but *two*; for the outward Bread, and the inward are two, and not One Bread.

The One-Bread, not many.

And if any say, *The outward Bread, though it be not properly the Body of Christ and thing signified, yet it may be said to be one with it, because of that Agreement betwixt the Sign and the thing signified.* I *Answer*; That is not sufficient, why the outward Bread should be called the One Bread, or one with the thing signified; otherwise by the same Evasion one might plead for the Continuance of all the Sacrifices and Offerings of Rams, and Bulls and Goats, and say, they are One with that one Offering of *Christ*, mentioned *Heb.* 10. 14. because they signified that One Offering: Now were not this an abominable Wresting of the Apostle's Words, to say, All these outward Offerings were the One Offering, because they did signify it? For indeed, he does contra-distinguish them from this One-Offering, that because of its being come, he infers, they were to pass away. And so it is as plain, that the Apostle contra distinguished betwixt that One-Bread, and the

the ontward Bread, together with the other Figure and Shadows, according to which, writing to the *Coloſſians*, he ſaith, *Coloſſ.* 2. 16, 17. *Let no Man condemn you in Meat or Drink, or Holy-Day, or New-Moon, or Sabboth Days, which are a Shadow of things to come; but the Body is of Chriſt.* And he bids them ſeek the things above, and not the things, which the Apoſtle ſaid, *did periſh in the uſing*; ſaying, *Touch not, taſte not, handle not*, Coloſſ. 2. 10. 21, 22. compared with *Coloſſ.* 3. 1, 2. which he ſpoke, becauſe they began to lay too great a Weight upon theſe things, and to hold them up as *perpetual*, which were to paſs away. 1670.

For a *Sixth Reaſon* thou ſayſt, *The Apoſtles and primitive Chriſtians, who did partake of the Spirit in a large Meaſure, did uſe it. Anſw.* That they uſed it for ſome time, is granted; but that they uſed it, as of Neceſſity or Command, is denied; nor did they uſe it for themſelves, but for the Sake of the *Weak*, who could not be ſuddenly weaned from it.

Thy *Seventh Reaſon* is, *That it is the Mind and Will of God, that this Ordinance ſhould be continued in his Church, until the Second Coming of Chriſt to Judgment.* By which Second Coming thou and you underſtand his *outward* Coming; for which you have no Ground to ſay, that he bid them obſerve it, till his outward Coming ſo many Hundred Years after: For the Scripture ſpeaks nothing ſo, but thus;—*Ye ſhew forth my Death, till I come.* Now we ſay, *he did come* according to his Promiſe, in a *Spiritual* and *Inward Way of* Appearance in their Hearts, feeding them with the Heavenly Food and Refreſhment of his own Life and Spirit, which is the *Subſtance*. And concerning his *Coming* he ſpeak unto them in many Places, particularly *John* 14, 18. *I will not leave you Fatherleſs, I will come unto you. Yet*

Chriſt's ſecond Coming is ſpiritual.

1670. *a little while, and the World seeth me not; but ye shall see me.* And Verse 23. *If any Man love me, he will keep my Word, and my Father will love him, and we will come unto him, and make our Abode with him:* Which Coming was inward, according to Verse 20 *You in me, and I in you.* And those that witnessed him thus come, needed not outward Bread and Wine to remember them of him; for his own *Spirit* would *bring all things to their Remembrance:* They need not look upon the Figure and Shadow, who have the Substance. *Paul* said, *We look not upon things, which are visible*; neither will God's Condescendence to their Weakness, who were but newly redeemed from out of a Mass of *Heathenish* Superstitions, prove a Command or a Rule to the whole Church, or a Warrant for any now to be found in the Administration thereof; and to hold up the outward Figure, do cloak themselves, by shutting out and denying the Spiritual Appearance of Christ, as he doth immediately Reveal himself in his Children, in whom he has made manifest the Substance, which ends the Shadow.

God's Condescension to the Weak.

For an *Eighth Reason* thou sayst, *That Persons, who cast off this Ordinance, are their Soul's great Enemies; for they stand in the Way of their Soul's Spiritual Good, in that this is a Spiritual Nourishing, Strengthning Ordinance, where Spiritual Food is offered, and delicate Meat and Drink, for strengthning Believers in their Journey to Heaven.* To which I *Answer*; That those, who neglect and despise having Fellowship and Communion with God, and laugh and scoff at the useful and necessary Duty of Waiting upon the Lord in *Silence*, wherein his Children feel their Souls nourished with the Body and Blood of Christ, and with Spiritual Manna, which descends from Heaven, and is distilled into their Souls, not only *once* or *twice* a Year, (which are the Seasons, wherein

The true Nourishment of the Soul.

wherein that which thou termeſt *Spiritual Food*, is adminiſtred among you) but daily and hourly, by the freſh Incomes of Life, ſuch indeed are to their Souls great Enemies, though they be ſticking to the Performance of ſome external Ceremonies, wherein, in former times, God (in Condeſcendence to ſome, becauſe of the Simplicity of their Hearts) appeared, and yet even then frequently, and as much and more at other times. But now the Sun is ſet upon thoſe, who will needs be upholding the Shadow in Oppoſition to the Subſtance; therefore their Table is become polluted, and may more truly be termed the Table of *Devils*, than the Communion of the Body of Chriſt, where a mix'd Multitude of all Sorts of wicked Perſons, living out of God's Fear, ſit down together, being ſeemingly in Words excommunicated from approaching by the Preacher, and yet preſently admitted to it by the ſame. And to turn away from ſuch an Ordinance, ſo called, is no *Sin* nor *Hurt*; but all who become obedient to the *Light* of Chriſt in them, will find it their Place to forſake it, as being ſuch an Ordinance, which the Apoſtle ſaid, *Touch not, taſte not, handle not, which is all to periſh with the Uſing.* 1670. The polluted Table.

In the *fourth* Place, Page 41. thou wilt prove, *That the Miniſtry of the Word is an Ordinance of Jeſus Chriſt: becauſe firſt Chriſt appointed Miniſters and Paſtors to be in his Church.* But this cannot be aſſerted in Oppoſition to the *Quakers*, who grant the ſame. And why citeſt thou *Eph.* 5. 11. and 1, for 4. 8. which if they prove the Continuance of *Paſtors* and *Teachers*, prove alſo the Continuance of *Prophets*, *Evangeliſts* and *Apoſtles*; which ye deny. As to the ſecond Reaſon, That *the Miniſtry is not common to all, but that there be ſome Paſtors and Teachers*, is alſo owned by us: Yet that hinders not, but that *any*

at

1670. at a time may speak, when the Saints are met together, as the Lord moves by his Spirit: according to 1 *Cor.* 14. 31. For it is one thing to be particularly called to the Ministry; and another, to be moved to speak at a particular Time: Which Distinction that it was usual among the Apostles in the primitive Times, is easily observed in the fore-named Chapter. For a Third Reason thou say'st; *Whom God calleth to the Ministry, he doth it either immediately, without the Intervention of Men, or mediately by Men authorized for that Purpose:* But for this thou bring'st no Proof, neither art thou able to make out, that ever God called any under the New Covenant *mediately* to their Ministry by Men, as they were not to have an immediate *Call* in themselves: Though the Approbation of good and experienced Men in its Place is not denied by us, but dearly owned. Fourthly thou say'st; *Whoever pretends to an immediate Call, they ought for the Satisfaction of others to shew Signs and Tokens of their Apostleship.* To which I answer: That those *who come preaching the Gospel, not in Speech only, but also in Power and in the Holy Ghost, and in the Evidence and Demonstration thereof,* (as it is 1 *Thess.* 1. 5. and 1 *Cor.* 2. 4.) give sufficient Proof, that they are *Called* of God, though they come not with outward Miracles. And though *Paul* came to some with Miracles, where he preached the Gospel, yet many believed, who saw no outward Miracle. Also many of the Prophets wrought no Miracle, nor *John* the *Baptist:* And though some miraculous things came to pass about his Conception and Birth, those do not of themselves prove him to be a Prophet; for miraculous Things and Miracles were wrought upon many, who were no Prophets. If Miracles be necessary to evince a Man sent of God, he must come with these Miracles before the People, which *John*

True Minister's Call is not of Man.

The Proof of the same Call.

Outward Miracles.

John did not. Nor did *Jonas* come with any Miracle to convince the *Ninevites*, but simply declared his Meſſage. And *John Calvin* aſſerteth, *That there is no need of Miracles*; and yet he maintaineth, that in his Day God raiſed up *Apoſtles* or *Evangeliſts*, ſaying, That *it was needful ſuch ſhould be, to bring back the poor People that had gone aſtray after Antichriſt.* Neither did any *Proteſtants* pretend to any Miracles, they pleading againſt the *Papiſts*, That *there was no abſolute need of any, in reſpect they preached not a* New Goſpel, *but that which was already confirmed with Miracles by Chriſt and his Apoſtles.* And ſo thy Plea againſt us here is the ſame, that was urged by the *Papiſts* againſt the primitive *Proteſtants. An evil and adulterous Generation*, ſaid Chriſt, *ſeeketh after Miracles:* And though Miracles ſhould be given, they who will not believe the Teſtimony of the Spirit of God in their Conſciences, bearing witneſs to the Truth, will not alſo believe, becauſe of Miracles; as we ſee plainly in the *Jews.* And whereas thou ſay'ſt, *John*'s *Immediate Call is evident, by the ſpecial Predictions both of* Malachy *and* Iſaias *concerning him.* So are there many ſpecial Predictions concerning the Lord his pouring forth of his Spirit upon many in theſe latter Days, to propheſy or miniſter, as the Spirit ſhould put Words into their Mouths. And as for theſe Scriptures, *Tit.* 1. 5. *Acts* 14. 23. which thou bring'ſt in the *Fifth* Place, they prove not, that thoſe Elders had not the Authority and Call of the Spirit of God in themſelves. And whereas in the Sixth Place thou ſay'ſt; *Though Miniſters be ſet a-part and ordained by Men, yet their Miniſtry is not from Men, but from God:* I anſwer; Where the Inward Call and Authority of the Spirit of God is not witneſſed, it cannot be ſaid to be of God. And though *Moſes* be ſaid to conſecrate *Aaron*, yet it doth not follow, that *Aaron*

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Calv. l. 4. c. 3. Inſt.

1670. *Aaron* had no immediate Call from God. Seventhly, thou say'ſt, *The Miniſtry is ſo neceſſary, that it is the Will of Jeſus Chriſt, that it ſhould continue unto the End of the World*, Eph. 5. 12, 13.

Miniſtry perfecting the Saints.

But thy Proof from that Scripture is altogether impertinent as to you, who believe not, that the Saints can be perfected in this Life, ſeeing the Miniſtry is given for the Perfecting of them. And that this Perfection is on Earth, is clear from the following Verſe; *That henceforth we be no more as Children toſſed to and fro:* For in the other Life there is no Hazzard of being ſo *toſſed.* And if the Miniſtry perfected not Men in this Life, it no-where perfecteth them; for in the other Life it hath no Operation upon them. The Law and Prieſthood thereof was aboliſhed, becauſe it made nothing perfect; and if the *Goſpel-Miniſtry* ſhould not make perfect, it ſhould alſo be aboliſhed. And ſeeing your Miniſtry perfecteth not, it is not the true Miniſtry of the Goſpel; as indeed it is not, for it ſtandeth not in the Power of God, nor is it exerciſed in the Will and Motion of God; your Miniſtry being ſuch, that the whole *ESSE*, or *BEING* of it may be without ſaving Grace, or true Holineſs; you expreſly affirming, That *Holineſs* is not neceſſary to the Being of a Miniſter, but that a Man may be a Miniſter of the Goſpel, who ought to be received and heard, though he have not the leaſt Grain of Holineſs. Eighthly, thou say'ſt, *They who caſt off the Miniſtry of the Word, wrong their own Souls*, &c. *Anſw.* If it be underſtood of the Miniſtry of Chriſt, it is granted; but if of yours, it is denied.

In the *Fifth* Place, *Page* 44. thou would'ſt prove, *That the Lord's People are under a Tye and Engagement, to keep the Firſt Day of the Week for a Sabbath.* For a *Firſt Reaſon* thou say'ſt, *The Fourth Commandment requires the keeping holy of one*

one Day in Seven. But as it requires the Obser- 1670.
vation of *one Day* of *Seven*, so it expressly in-
stanceth that Day to be the *Seventh*, which Day
ye keep not. Wherefore as to the second Reason,
If the Command be moral and perpetual, as thou
calleſt it, *it ought to be kept in every Point of it*;
which ye not doing, therein condemn your selves.
But the outward *Sabbath*, or the keeping one The out-
Day of the Week for a *Sabbath*, is not perpetual, ward Sab-
but abolished, together with the *New-Moons* and bath not
other Feasts of the *Jews*. See *Coloss.* 2. 16, 17. perpetual.
Let no Man judge you in Meat or Drink, or Holy
Day, or New-Moon, or Sabbath-Days, which are a
Shadow of things to come: See also *Rom.* 14.
which plainly holds forth all Days under the
Gospel to be alike: And said *Paul* to the *Gala-*
tians; *Ye observe Days, &c. I am afraid of you.*
For a *Third* Reason thou say'ſt; *That Jesus Christ*
plainly intimates the Continuance of a Sabbath, be-
cause that speaking of the Desolation of Jerusalem,
he said; *Pray that your Flight be not in the*
Winter, nor on the Sabbath-Day. Answ. But that
Sabbath Day is neither here nor elsewhere said to
be the first Day of the Week. The *Jews* were to
flee at that time; and Christ holds forth their
Difficulties, that it should be grievous unto them,
to be put to it to flee on their *Sabbath-Day*, or be
killed; for they kept it in the Strictness of it.
But as for any of your *Sabbath*-keepers, they are
not so strait-laced, but they will do less necessary
things, than to flee from a Danger on that Day.
And as the outward *Jew* desireth, that he may
not be put to flee on his outward Sabbath; so the
inward *Jew* in Spirit desireth much more, that
he may keep his *Sabbath*, which is his *Spiritual*
Rest in Christ, that the Enemy oft seeketh to
break, to cause him to flee on his *Sabbath-Day:*
but this to you is a Mystery, *viz.* what the *Sabbath*
of them who believe, is; *Heb.* 4. 9, 10. *There re-*
maineth

1670. *maineth therefore a* Sabbatiſm *to the People of God: And he that is entered into his Reſt, hath ceaſed from his own Works, as God did from His.*

And that this *Sabbath* or *Reſt* is not an outward Day, is plain, becauſe in the next Verſe he ſaith; *Let us labour therefore to enter into that Reſt.* But if it were an outward Day, it might be eaſily entered into; but this is ſuch a Reſt, as none can enter into, who hearken not to the Voice of the Lord by believing and obeying it. For a *Fourth* Reaſon thou ſay'ſt; *Though ye keep not the ſame Day the* Jews *did, ye have the ſame Authority for keeping your Day, that they had for theirs. Hence this Day, that wee keep* (ſay'ſt thou) *is called the* Lord's Day, *Rev.* 1. 10. *it being ſet apart by the Lord for his Service, and as a ſpecial Memorial of his Reſurrection. Anſw.* But for all this here is no Probation at all, but meer Aſſertions: If ye have the ſame Authority, produce it, and let us ſee it. *John* was in the Spirit on the *Lord's Day*, therefore the firſt Day of the Week ought to be kept; how hangs this together? Prove, that *John* meant the *firſt Day* of the *Week*. We read much in Scripture of the Day of the Lord, which is the *Lord's Day*; but no where do find it called the *firſt Day of the Week*, or any other Natural Day; for it is Spiritual: And as God called the Natural Light, *Day*, ſo he calleth the Spiritual Light of his Appearance (where the Sun of Righteouſneſs ariſeth with Healing under his Wings) *Day:* And this is the *Day of the Lord*, wherein his People rejoyce, and are glad. And whereas thou ſay'ſt, *It is ſet apart by the Lord, as a ſpecial Memorial of his Reſurrection.* This is thy naked Aſſertion, without any ſhadow of Proof: And if thou wilt ſay, that therefore it is to be a Holy Day, becauſe he roſe on it; Is not this a fair In-let to all the *Popiſh Holy Days?* If ye keep one Day for his Reſurrection, why not one Day for

The *Lord's Day* not the *firſt Day* of the Week.

Popiſh Holy Days.

for his Conception, another for his Birth, another for the Annunciation of the Angel, another for his being Crucified, another for his Aſcention? And then we ſhall not want *Holy Days* in good ſtore. *Fifthly* thou ſay'ſt; *Who oppoſe the Sabbath-Day, ſin againſt Mercy, and Equity, and Juſtice. Anſw.* It is granted: but who *oppoſe your Day*, which ye have made or imagined to be the *Sabbath*, do no Sin againſt any of the fore-ſaid; if in other things they keep unto the Rule of Mercy and Juſtice. Firſt, They ſin not againſt Mercy, if through all the Days of the Week they be found in that, which is for the Good of themſelves, and their Neighbours; not laying too heavy Burthens upon their own Souls by exceſſive Care and Labour in outward Things, nor yet forcing their bodily Strength beyond the Rule of Mercy and Love, nor impoſing any things upon either Servants or Cattle, contrary to Mercy. For if the Law required Mercy even in theſe things, much more the Goſpel; ſo that we grant, Times of Reſt are to be given unto Servants and Beaſts, and Mercy is to be ſhewed unto them more than under the Law. And thus is the End of the *Sabbath* anſwered, which was made for Man; yea, this is indeed to keep the *Sabbath*, *To undo every Burden, and to let the Oppreſſed go free*, both as to the inward, and the outward. And the Lord's People have frequent Times, more than once a Week, wherein, laying aſide their outward Affairs for a Seaſon, they may and do meet together to wait upon the Lord, and be quickned, and refreſhed and inſtructed by him, and worſhip him in his Spirit, and may be uſeful unto one another in Exhortation, or Admonition, or any other way, as the Lord ſhall furniſh. And ſuch, who find any Diſtemper upon their Minds, through letting them go forth too much upon outward Things, may find the Lord allow-

1671. The true Sabbath.

0670. ing them any other Day or Time, no less than that, to get their Hearts reduced into a right Frame. And it were sad, if the Lord had only allowed but one Day of seven unto this Effect. The Lord inviteth and alloweth the weary and distempered, (who love to be cured of their Distempers) to come unto him *every Day:* And as for those, who abide not in a due Care every Day, to have their Hearts ordered aright, but let their Minds go forth excessively in outward Occasions all the Week; they provoke the Lord to shut them out from Access to him upon the *First Day*. And our Souls do oft bless the Lord, in allowing us many Times of Refreshment and Strengthning, to the Establishing and Confirming us in his Love and Life, and disburdening our Minds of earthly things much more frequently, than in one Day of seven. And as for sinning against *Justice*, they cannot be charged with it, who give up unto the Lord not only one Day of seven, but all the seven, even all the Days of their Life unto his Service: for *Equity* and *Justice* calleth upon us to spend all the seven in his Service, that our Hearts may continually be exercised in his Fear and Love; and whatever we do, we may do it to him, and in him. And as for the *First Day* of the Week, we meet together even on that Day, (as we do on other Days) according to the Practice of the primitive Christians, *to wait upon the Lord and worship him*; but to plead so obstinately as ye do, that the Fourth Commandment bindeth to a particular Observation of that Day, and yet to be found so slack in the Observation of it, as you generally are in such an Inconstancy, as the *Quakers* cannot own. And so whereas thou would'st confine the Lord his *giving Rest and Comfort to the Souls* of his People, and the Falling of *Manna* to the *First Days*, calling them *Spiritual Market-Days*, as if there were no other;

The first day of the Week.

other; we cannot own it: knowing, that the Lord giveth Reſt and Comfort every Day, and cauſeth the Manna plentifully to fall every Day to thoſe that walk in his Fear, and wait upon him: and he has no ſuch circumſcribed *Market-Day*, as thou dreameſt of. But that ye (I mean the *Prieſts*) make a *Market-Day* of that Day (ſo that ye may call it *Your Day*, as thou ſay'ſt Page 44. *Our Day*) we know, wherein ye ſell and vend your *Babyloniſh Commodities*, and will be forcing and compelling all to come, and buy of them; or if not, to ſend you Money, whether they receive ought or not; or elſe ye will endeavour by the Help of the Magiſtrate to have them puniſhed. So that it is made manifeſt, that it is only the Inventions of Men, that we diſown, and not any of the Ordinances of Jeſus Chriſt. 1670. The Prieſt's Market-day.

Page 49. Thou granteſt, the Word [*Original Sin*] *is not found in Scripture*; and yet thou pleadeſt for it, *becauſe* (ſay'ſt thou) *the thing intended by it is contained and expreſſed in Scripture. Anſw.* We deny, that the thing by you intended, is expreſt in Scripture, to wit, *That all Infants are Sinners before God, only for* Adam's *Sin*; *and that there are Reprobate Infants, who are ſent to Hell only for* Adam's *firſt Sin:* This we deny; nor do the Scriptures cited by thee prove it, *Pſal.* 51, *Behold, I was conceived in Sin.* But *firſt*, if this Place ſhould prove the Infant guilty of any Sin, it ſhould be of the Sin of its own *immediate Parents*; *In Iniquity did my Mother bring me forth.* Now you ſay, the Infant is not guilty of the Sin of its own immediate *Parents*, but only of *Adam*'s and *Eve*'s *firſt Sin*; of which, this Scripture ſpeaks nothing. 2. It doth not ſay, I was conceived and brought forth a Sinner, as you would have it; why make you Infants guilty of *Adam*'s Sin, and not the Sins of their immediate Parents? Now it is granted, that there is a Seed *Infants not guilty of Adam's Sin.*

1670. of Sin derived unto *Adam*'s Posterity; but we say, none become guilty of Sin before God, until they close with this Evil Seed: And in them who close with it, it becomes an Origin, or Fountain of Evil Thoughts, Desires, Words and Actions, which are their Sins who close with it. But that the Guilt of *Adam*'s first Sin lies at the Door of Infants, who never actually sinned, we deny. For a second Proof thou citest, *Rom.* 5. 12. alledging, *It should be rendred, that in* Adam *all sinned.* But it is no such Matter: For the Words, however they be truly translated, can never be so rendred, *In* Adam *all Sinned*: The strictest Translation of the Words is thus, [*Upon which all have sinned*, or, *in which all have sinned.*] They hold forth, how that *Adam* by his Sin gave an Entrance to Sin in the World, and Death by Sin; and so upon this Occasion all others have sinned, to wit, actually in their own Person; so that all who ever sinned *actually*, it was upon the Occasion of *Adam*'s Sin. For the Apostle is here speaking not of *Infants*, who are not capable of any Law, but of such, as have a Law, and act against it. Yea, from the Apostle's Words in the other following Verse it is plain, that Sin is not imputed to Infants. For saith he, *Sin is not imputed where there is no Law.* Now there is no Law given to Infants as such; for they are not capable of it. What the Law saith, it saith to them, who have in more or less some Exercise of Understanding, which Infants new born have not. Or, if the Words be translated [*In which all have sinned*] that Word *WHICH* hath a nearer Relative than *Adam*, to wit, *Death*; for the Seed of Sin is justly called *Death*, because where it is joined unto and obeyed, it killeth: And so in this Seed all have sinned, who ever did actually sin. And as for the 18th Verse of *Rom.* 5. which is commonly used to prove Infants guilty and under Condemnation, it is not rightly translated;

The Seed of Sin.

No Law, no Transgression.

lated; for the Word *Judgment*, or *Condemnation*, or *Guilt*, is not at all in the *Greek*; but thoſe, who have drunk-in this Imagination, have added this Word to the Scripture: ſo bending and bowing the Scripture to their falſe Opinion. And whereas thou ſay'ſt, *We were all in the Loins of Adam*; and therefore wouldeſt infer, *That Infants are Sinners in him*, or *guilty of his Sin*. I ſay, it follows not more than to ſay, We are guilty of all the Sins of our Fore-fathers, becauſe we have been in their Loins. Again, thou laboureſt to prove, that Infants are Sinners, becauſe they are ſubject to Pains, and Diſeaſes and Death. But this proveth them not to be Sinners, as it proveth not, that the *Earth* is a Sinner, or that the *Herbs* and *Trees* of the Field are Sinners; for even theſe things have ſuffered by *Adam*'s Fall a great Decay. And as for the *outward Death* of thoſe that are ſaved from *Eternal Death*, it is rather a *Sleep*, than a *Death*, as Chriſt ſaid concerning *Lazarus*, *He ſleepeth*: And concerning the Maid; *She is not dead, but ſleepeth*. And therefore that Scripture *Rom* 6. 23. cannot be applied to them, who die not or periſh not *eternally*: for though the Saints lay down the outward Man, is not as the Puniſhment or Reward of their Sins, which are forgiven, and from which they are delivered: And ſo the Sting of *Death* being taken away in thoſe who are ſaved, it is not *that Death, which is the Wages of Sin*. And ſeeing the Apoſtle ſaid unto the Saints, that all things were theirs, even *Death*, it cannot be, that their Death ſhould be reckoned the *Wages of their Sin*. How many of the bleſſed Martyrs have looked upon their Suffering a moſt violent Death for Truth and Righteouſneſs as a *Gift of God*? How then could it be ſaid to be the Wages of their Sins; which implies, as if their Sins were not all *freely forgiven*? 1670.

The outward and eternal Death.

1670. Page 48. *From this Doctrine* (thou say'ſt) *it will follow*, Firſt, *That all Infants, that die in their Infancy, are ſaved*; *and though Charity may be pleaded for this Opinion*, (thou say'ſt) *yet what Scripture can be alledged for it?* *Anſw.* If I ſhould bring that Scripture, *Suffer little Children to come unto me, for of ſuch is the Kingdom of Heaven*; It will much more naturally flow from the Words, than that they ought to be ſprinkled, which is the Meaning ye put upon them. And whereas ſome object; it is not ſaid *of them*, but *of ſuch*. I anſwer; but that *ſuch* includeth *them* and all *others*, who are like them in Harmleſneſs: otherwiſe if they had been excluded, he would not have given it as a Reaſon, why he bid *ſuffer them to come unto* him. But beſides the 18th Chapt. Verſe 20. of *Ezekiel* is a plain Proof, *The Soul that ſinneth, ſhall die*; *the Son ſhall not bear the Father's Iniquity*: unleſs that the Son be found acting the ſame Iniquity, and continuing in it; for then *he viſits the Iniquities of the Fathers upon the Children*. Now thou haſt produced no Scripture to prove, That any Infants do periſh; and indeed, there is nothing in Scripture for it, but againſt it. *Secondly*, thou ſay'ſt, *It would follow*; *that Infants dying in their Infancy, ſtood not in need of Chriſt, as a Saviour*; *for he is a Saviour to ſave his People from their Sins*. *Anſw.* He is a *Saviour* not only to ſave *from Sins*, but alſo from the *Conſequences* of Sin, and not only from the Fruits and Branches of it, but from the *Seed*: And they are ſaved from Sin, who are not ſuffered to fall into it. And ſo theſe Infants, whom the Lord takes away in their Infancy, that they might not ſin, are ſaved from it. It is *Salvation*, to be kept from *falling into a Pit* as truly, as to be *taken out of it* after the falling in. And as for that Scripture, it maketh againſt you, *Mat.* 1.12. For it ſpeaketh of a *Salvation from Sin*, whereas you

Infants dying, how ſaved.

Infants ſaved from Sin.

you dream of a Salvation *in your Sins*: Nor doth *Rom.* 7. 24. speak of Infants; so thy citing it here is impertinent. And though there be a time, wherein there is a Crying out for Deliverance from *the Body of Sin and Death*; yet there is also a Time of Deliverance from it; even before the laying down of the outward Body, as is plain from *Rom.* 6. 6, 7. *Knowing this, that the Old Man is crucified, and he that is dead, is freed from Sin*: Yet we acknowledge, there is great Occasion to be low, and to be in great Fear and Care, lest Sin, which is once crucified, revive again. 1670.

Page 48. Thou chargest us, *As holding a falling away from Regeneration, and as agreeing therein with* Arminians. But if the *Arminians* hold a falling away from Regeneration, we hold no such Matter. For those who fall away, never attained unto the Regeneration, and so were never the Children of God, but only were in the Way to it, by having attained to some Beginnings of *Faith*, from which some may and have fallen away. For that it is expressly said by Christ; some *believe*, and afterwards *fall away*: and some *depart from the Faith, and make Shipwrack of it*: and some, *who have tasted the good Word of God, and the Powers of the World to come*, Fall away. These and many such Instances are in Scripture; nor do the Scriptures cited by thee prove the contrary? as *Philip.* 1. 6. which is to be understood no otherwise, than as the Condition is performed upon their Part. As *Heb.* 3. 14. *We are made Partakers of Christ, if we hold fast the Principle of our Establishment*, (or whereby we are established) *firm unto the End*; and so these who hold fast this Principle, witness the Work, which God hath begun in them, to be carried on until the Day of Christ, even till he be compleatly formed in them, and they in him. It may be supposed, that *Paul* was as confident, that God

The falling away from *Faith* is of themselves.

1670. would perfect the Work begun in himself, and yet he supposeth, it might be otherwise, where he saith; *Lest preaching the Gospel to others, I my self become a Cast-away.* And though some fall away, the Dishonour of the foolish Builder cannot be cast upon God, but upon them, who fall away: for it standeth very well with the Wisdom and Power of God, to suffer them to fall away, who knowingly and wilfully depart from the Lord, and will not concur with him in the Work, as subordinate Instruments; but resist him, tho' he invite and call, yea, draw them. The next thou citest, is 1 *Pet.* 15. *Answ.* Such as are so kept by the Power of God, it is through Faith; but as they abide not in that Power through Faith, but wander from it, they fall, and cannot but fall away. And as for *Jerem.* 32. 40. cited by thee, it should be translated thus; *I will put my Fear into their Hearts, that they may not depart from me:* So *Junius* and *Tremellius*'s Version; or, *not to depart from me*, as the *Septuagint* hath it. Now to say, *That they may not depart*, is one thing; and to say, *They cannot depart*, is another. Yet where the Fear of God comes so to be raised and established in the Heart over all, we believe, such cannot depart: but every one is not attained to that State, where yet the Fear of God may have some Place. And as touching these other Scriptures, *John* 10. 27, 28, 29. and *John* 13. 1. and 1 *John* 1. 29. they speak of those, who are come to a *thorough-Regeneration*, who (we do believe) can never fall away; as being begot in the perfect Nature of the Elect Sheep and Children. Nor doth it follow from this, that one may be a Child of God to Day, and a Child of the Devil to Morrow; for these, who are once properly the Children of God through a true and thorough Regeneration, can never become the Children of the *Devil*, nor be cast out of God's *special Love*, that he

he beareth to his own Children. For to end this Matter, thou say'ſt, *It is ſafer to queſtion the Truth of the Graces of thoſe that fall away, than the Doctrine of the Perſeverance of the Saints.* But doſt thou look upon the *Quakers*, as having *fallen away?* If thou doſt, how comes it, that thou beſpeakeſt them in thy Epiſtle, as thoſe, who have had real Grace, saying to them; *Did ye attain to that Knowledge of, and Acquaintance with God, which ye have, in the Uſe of Ordinances?* And again, *Ye did run well, who did hinder you?* And again; *Why ſhould they aſperſe theſe Ordinances, which have been the Means of their Converſion?* Or are theſe Words only a *Joab*'s Kiſs, by which thou would'ſt kiſs the *Quakers*, while in the mean time thou haſt a Sword hid under thy Cloak to ſtrike them through under the fifth Rib? But the *Quakers* are aware of thee, and having on the Armour of God, are out of thy Reach. 1670.

In the *laſt* Place, Page 50. thou undertakeſt to prove, That *our Errors* (as thou calleſt them) *tend to Irreligiouſneſs and Atheiſm; becauſe they tend to take away the Worſhip due to God.* But it hath been heretofore proved, that we deny not true Worſhip, but only your idolatrous ſuperſtitious Worſhips, which cannot truly be called the *Worſhip of God. Our Way* (thou say'ſt) *tends to Irreligiouſneſs; becauſe frequently we go to Meat, and come from it without ſeeking a Bleſſing, or returning Thanks; which is to deny God a Part of that Worſhip, which is due to him,* 1 *Tim.* 4. 4, 5. *Anſw.* To receive the Gifts and Benefits of God with Thankſgiving, and to witneſs it bleſſed and ſanctified to us by the Word and Prayer, is owned by us: and to know this ſo, without taking off the Hat, or uſing of formal ſpeaking of Words (though it be a thing frequently uſed by us alſo) tends to no *Irreligiouſneſs.* For it is a thing uſual amongſt

Prayer before Meat.

1670. amongſt us, when we ſit down to eat, to *wait upon the Lord for ſome time*, that we may feel his Preſence, and know our ſelves ſtated in his Fear, to which the *Bleſſing* is: and as we there ſtand, if any outward Expreſſions be required of any, then in God's Fear they may utter them: And this is to know the Bleſſing indeed, and to be in the Place that is bleſſed. But for People, that are converſing out of God's Fear, ſtated in a light, airy Spirit, not only many times Laughing and Scoffing, but ſome times even Blaſpheming, preſently, ſo ſoon as the Meat cometh, to clap off their Hats, and ſpeak a few Words in a Cuſtom; and ſo ſoon as they have done, fall to their former Work again; Is not this *Atheiſm* and *Irreligiouſneſs?* For if ſuch did think of God aright, and knew, what it were to fear him, they would be far from addreſſing themſelves in ſuch Poſtures unto him: neither could they be ſo impudent, as to expect a Bleſſing from him, while they ſtand in that Condition, to which the Curſe is annexed.

In the *ſecond* Place, Page 51. thou ſay'ſt; *Doth not the taking Men off from Prayer, tend to Irreligiouſneſs and Atheiſm? Now you teach, we muſt not pray in private, nor in Families without an Impulſe; Therefore— Anſw.* This is no found Argument. *To take Men off from Prayer, tends to Irreligiouſneſs*, is granted; but to ſay, That a Man cannot or ought not to pray without the Spirit's Drawing and Motion, which you commonly name by *Impulſe* (a Word which common People do not underſtand) hath no ſuch Tendency, or that it takes any off from Prayer, truly ſo called, is denied. For hath that a bad Tendency, which takes Men off from ſuch Prayers, as are *Abomination*, and are not *true* Prayers, but *hypocritical* and *deceitful?* As all ſuch Prayers are, that are performed without the Help of the Spirit.

Hypocritical Prayers an Abomination.

Spirit. We say, whosoever can pray to the Lord indeed, let them *pray*, we are not to forbid them; but that any can *pray* without the *Spirit*, that we deny; according to 1 *Cor.* 14. 15. *I will pray with the Spirit*, &c. And *Rom.* 8. 26. *Likewise the Spirit also helpeth our Infirmities, for we know not, what we should pray for, as we ought.* Now if we know not what to *pray* for without the Spirit, how can we pray without it? *Paul* durst not adventure upon this Duty, without the Assistance of the Spirit (yea, he said, no Man could say, that *Jesus* is the *Lord*, but *by the Holy Ghost*) but here an arrogant Generation will needs be praying without it; which yet is not Prayer: and such Families, where this only is used, cannot be truly said to call upon God, while such truly may be said so to do, that *wait upon the Lord*, and stand in his Fear, and bring forth the Fruits of Righteousness; though they be not so much in the external Signification of Words; which also at times is found in our Families, as the Lord requireth it, aud giveth Utterance. And whereas thou say'st; *That thou believest it will be found, that some of us for the Space of a whole Year, have not so much as once bowed a Knee, to call upon God in their Families.* What Ground hast thou for this thy Belief? May they not bow their Knees in their Families, though it be hid from the Observation of malicious Eyes, who may so asperse them? May they not pray in secret, and be seen of the Father to pray, according to *Matth.* 6. 6. Though they cannot be seen by the Eyes of malicious Spies? And where a publick Testimony in Words is required, it is also given; nor do we know any Friends of Truth, who have any, whom they can join with in Prayer in the Family, but do meet together in the Family, and wait together, breath together, and pray together; and that much oftner than thou in-

1670.

Prayers in secret, without Words.

1670. insinuates, sometimes without, and sometimes with the outward Signification of Words: so that we return this thy Charge, as false and malicious. Thou say'st; *If this Impulse be denied for Tears, Men all that while (according to us) must not pray.* But here thou speakest as one wholly unacquainted with the Ways and Motions of the Spirit, to suppose such a Case which cannot be; for the Breathings and Motions of the Spirit, and especially unto *Prayer*, are very frequent unto those who wait for them, and are as necessary unto the Children of God, as their daily Bread, yea and more; which the Father with-holdeth not, but giveth in due Season. But many times the Spirit of Prayer is felt to move, and is answered, when there is no Liberty given to speak Words in the hearing of others. Nor is thy other Supposition less vain and foolish; That *if a Man were at the Gates of Death, and in Danger of present Drowning, yet without an Impulse* (as thou calleſt it) *he must not adventure to cry to God for Mercy and Help.* For suppose he did cry without all Help of the Spirit, what would it avail him? Would it have any Acceptance with God? Shew us where-ever a *spiritless Prayer* was accepted of God or required? Nay, it is a vain Oblation, which is expressly forbidden; and it is expressly commanded, that praying be *always in the Spirit*, Eph. 6. 18. And as for the Saints, when they are dying, or in any Difficulty, we know, the Spirit of Prayer will never be wanting, to breath through them at such Occasions, and to give Words, as there is a Service for them.

Breathings of the Spirit frequent.

Prayer without the Spirit avails not.

But further thou alledgest; *That this Principle of ours leadeth to woful Security; for what need you be disquieted for refraining* Prayer *before God*, (thou sayst) *or any other Piece of Service, seeing you have Salve at Hand to heal this Sore, and that is, the Want of an Impulse. Answ.* If any fall into

into *Security* and *refrain Prayer*, is it not, that our Principle leadeth into it; for our Principle leadeth out of all Security into continual *Watching unto Prayer*, and waiting upon the Motions of the Spirit of God: Now if any feel not these Motions, they are nothing the less guilty, because by their Neglect they provoke the Lord to with-hold them, and render themselves out of Frame to feel or entertain them; and thus, who neglect the Worship of God, are justly under Condemnation; and if they have Peace, it is but a false Peace, which will fail them. And as for our Peace, we have found it to be great Peace; but we have not come by it after such a Way, as thou dost falsly and rashly judge, as by neglecting the Worship of God, and stopping the Mouth of *Conscience*; but by being turned to that *living Word* and *Law* of God in our Hearts, by loving it, and cleaving to it, yea, by receiving the Reproofs and *Chastisements* of God through it, and submitting to the Judgment of it, when it hath been *as a Hammer and as a sword, and as a Fire in us, breaking in Pieces and destroying all that false unsound Peace, we had created to our selves in the Day of our Alienation from the Light of God in us.* And unto Peace we are come through great Tribulation of Soul, even such, as thou art a Stranger unto, being ignorant both of the one, and the other: And so hast therein shewed thy Folly in judging, what thou knowest not. And as for *woful Security*, we know not, where it more abounds, than among *hypocritical Professors*, who, with the Whore in the *Proverbs*, *offer up their Sacrifices of Morning and Evening Prayers*, and thereby create a Peace to themselves, though they let their Hearts go a *Whoring* after their Lusts all the Day. Did not the *Pharisees* pray much *outwardly*, and were much in other outward Practices of Devotion, and so created a *false Peace* and *Esteem* to themselves?

1670.

True Peace with God.

The Whore's Peace.

And

1670. And can you deny, but that there are many such among you, who make up a false Peace to themselves, by leaning upon their outward Performances? Now what if I should charge this upon your Principle, wouldst thou think it fair Dealing?

Thirdly, Page 52. thou sayst; *Doth not that Opinion tend to Atheism, which rendreth Mortification of Sin* (even in this Life) *useless*, &c. *Ans.* Here thou dealest dis-ingenuously. Is Mortification of Sin useless, where the End of it is attained? And is not *Perfection* the End of Mortification? Again thou sayst; *The Opinion of a Sinless Perfection wounds the very Vitals of Religion. Answ.* who could have expected, that one, that pretends to Religion, would have been so brazen-faced, as to put such an Expression in Print? What is the End of true Religion, but to lead out of Sin? Do the *Vitals* of Religion consist in Sinning, or in not Sinning? If it consist in Sinning, then they that sin most, are most Religious: But if it consist in not Sinning, and keeping the Commandments of God without Sin, then to plead for such a thing as attainable, hurteth not the Vitals of Religion: What! cannot the Saints live better without Sin, than with it? Yea surely, they can live well without that, which is a Burthen, and as Death unto their Life: They whose Life is in Sin, cannot live but in Sin; but the Saints Life is not in Sin, but in Righteousness. And thy Consequences are vain and foolish? As 1. *That Men need not pray for Pardon of Sin*; 2. *That they need not the Blood of Christ, to cleanse them from Sin*; 3. *That they need not Repentance*: For we grant, that *All* have sinned, and so need those things, by which they may attain unto Perfection; and who witness Perfection, are come to witness the true Use of these things; and as the *Blood of Christ cleanseth from all the Sin*, so it preserveth clean, and such have received the

The End of true Religion, to lead out of Sin.

the Forgiveneſs of their Sins, being turned from them unto Righteouſneſs, which is the fulfilling of Repentance. And whereas thou ſayſt; *Bring me to the particular Perſon, that is Sinleſs, and I ſhall apply to him that of the Apoſtle*, 1 John 1. 8. Thou ſheweſt openly thy *Confuſion*; for by thy applying to him that of the Apoſtle, wouldſt thou infer a Sinleſs Man to be a Sinning Man? That is a Contradiction: But though we ſhould bring a Man to thee, that is made free from Sin *by the Power of God*, thou couldſt no more judge of him, than a blind Man of Colours. And as to 1 *John* 1. 8. it is a plain Caſe; *If we ſay, we have no Sin, and have Fellowſhip with him, and yet walk in Darkneſs*, (as Verſe 6.) *then we deceive our ſelves*: So it is conditional, otherwiſe it would contradict what follows, Verſe 9, and Chap. 2. 4. and Chap. 3. 6, 9. As to that of *Sabbath*, it is anſwered above. 1670.

Page 53. *Your Religion* (ſayſt thou) *will be welcome to the worſt and wickedeſt of Men; for you will pleaſe them exceedingly, in crying down of Ordinances, the Obſervation of the Sabbath, and private and Family Prayers*, &c. *Anſw.* We cry down no Ordinance of God, but your hypocritical Ways; and we know no worſe Men, than thoſe Hypocrites, whom we are ſo far from pleaſing, in *crying down their hypocritical Prayers and Performances*, that they fret and gnaſh at us with their *Teeth*: And if they could get their *Will*, would tear us in Pieces, for *witneſſing* againſt thoſe things. And they are very blind, who ſee not, that the denying of thoſe things in Shadow and *bare Formality*, and eſtabliſhing them in the Power and Subſtance, can no ways be acceptable to the Wicked, but moſt unpleaſing to Hypocrites, who can perform the one, but not the other. But now let us examine, whether your Principles, or ours be moſt *acceptable* to the *Wicked* and *Hypocrites*. Wicked Men and Hypocrites love well to hear, that

Crying down Hypocriſy pleaſes not the Hypocrite.

Hypocrites and wicked Men's Principles of the Prieſts.

1670. that they can never be free from their Sins in this Life, and that they must always Sin. 2. They love well to hear, to be justified by Christ without them, and his Righteousness without, but not by him, and his Righteousness *within* them. 3. They love well to hear, that the Words without them are the only Rule, which they can wrest according to their own corrupt Inclinations; but they love not to hear, that the Word and Light of God within, is to be their Rule, which they cannot wrest, nor bend. 4. They love well to hear, that they may use the Fashions and Customs of this World, *bow* and *cringe*, and give and receive the Honour of this World. 5. They love to hear, they may use Sports, and Games, and Plays. 6. To wear Laces, and Ribbons, and Gold Rings, and other Superfluity. 7. They love well to hear, that Men must not expect to hear God immediately, being such as those, who said, *Let not God speak unto us.* 8. They love well to hear, that Water-Baptism and giving of Bread and Wine, are the Ordinances of God, and the true Baptism and Supper; for then they think they are Christians, if they partake of these outward things; and they are mad against us, who call them Shadows. And as for their Observation of that called the *Sabbath*, we find none more plead for it, than profane, light Men and Women; for they can easily dispence to hear a Man talk for an Hour or two, and then have all the Rest of the Day to spend in Idleness, vain Communication, and frequenting the Ale-House, and decking themselves with vain Apparel. 10. They love to hear, that they may be Members of the Church, though they have no infallible Evidence of Holiness. 11. They love to hear of your Doctrine of Election and Reprobation. 12. And of your Doctrine, *Once in Grace,*

Grace, and ever in Grace, whereby they feed themſelves in Preſumption and Careleſneſs. Many other Particulars could be mentioned, but theſe may ſerve enough to ſhew, that your Principle are pleaſing to the Wicked and Hypocrites, and ours diſpleaſing. Next to come to Experience; where are the Drunkards, the Swearers, the Whore-mongers, the envious licentious Perſons, the Scorners, the Mockers, Whether are they yours, or ours? If our Principles be ſo acceptable unto them, Why do they not inroll themſelves among us? Why do they oppoſe us at our Meetings at *Aberdeen*, and elſe-where, and *curſe* and *rant*, and uſe all manner of filthy Communication, and are ready to *Stone* us in the Streets? And none more found ſo doing, than that Young *Fry* and Spawn of the Prieſthood, who are bred at your Nurſeries of Learning. Now whoſe Church-Members are thoſe, yours or ours? Is not the Proverb verefied of you: *Fowls of one Feather flock together?* 1670.

Thou cloſeſt with addreſſing thy ſelf to God with a notorious Lye, ſaying; *Follow with thy Bleſſing, that which W E have been about:* Meaning the *Quaker* and thy ſelf, but it was none of the *Quaker*'s Work; the *Dialogue* not being any real Conference: Is not this to deride, and take the Name of God in vain?

1670.

Some Things of Weighty Concernment, propoſed in Meekneſs and Love by Way of QUERIES *to the Serious Conſideration of the Inhabitants of* Aberdeen; *which alſo may be of Uſe to ſuch, as are of the ſame Mind with them elſe-where in this Nation. Added by Way of* APPENDIX *to* Truth Clear'd of Calumnies.

Queſtion 1.

WHether it be any-wiſe warrantable in *Common Equity*, or true Chriſtianity, for any Perſon or Perſons to take Liberty, both in *Pulpit* and *Print*, to ſpeak againſt a People as Dangerous and *Heretical*, and yet wholly debar that People from Vindicating themſelves in either of theſe Ways, ſo far as they can? Or whether it can be ſuppoſed, that any Perſons, except they wholly give up themſelves *Implicitly* to believe, the Accuſers can make a *true Judgment* in that Caſe upon the Accuſed, eſpecially conſidering the Maxim of Law, *Quicunque inauditâ alterâ Parte*, &c. i. e. He that without hearing both Parties pronounceth Judgment, though he decide the Right upon the Matter, hath not done the Part of a *Juſt Judge*. To which add the Conſideration of theſe Paſſages of Scripture, 1 *Theſſ.* 5. 21. *Prov.* 18. 13. *Iſai.* 40. 2.

Queſt. 2. Whether then it was not contrary to the *Laws* both *divine* and *humane*, for the Prieſts in *Aberdeen* to importune the Magiſtrates, to make

Search

Search for that *Book* lately published in Vindica- 1670.
tion of the People called *Quakers?* Or whether such a Practice hath any Warrant, except what flows Originally from the *Spanish Inquisition*, as being directly contrary to *Equity*, and to the Scriptures above mentioned.

Quest. 3. Whether also it was not both *Anti-Scriptural* and *Popish* in *G. M.* to prohibit his Hearers from reading of that Book, by comparing it with Poison? Whether that was not to keep People in *Darkness*, and Dependence upon him? Or with how little Reason could he desire such a thing, considering, he asserted it to contain an ample Confession of all those Errors he had charged them with? And if so, Whether it be likely, that it could prove *dangerous*, the *Errors* being so *gross* and *monstrous*, which by him and his Brethren are charged upon that People, that their *confessing* them would rather *scare* People, than engage any to like them?

Quest. 4. And whether *G. M.* his bidding People *abstain from that Book as Poison*, without Tryal of what is in it, be not like unto the *Papists* Way, who bid their Neighbours *abstain from the* Protestants *Books as Poison*? And whether may not Poison be tryed (though not by eating it) in a Way that is not *hazzardous* to the Tryal, especially seeing, that which some may call Poison, may be afterward found by sound Tryal, to be *good and wholesom Food*, yea, Medicine to expel such *poisonable Doctrine* as your Priests infuse into People?

Quest. 5. And seeing *G. M.* bids his Hearers *abstain from the* Quakers *Words as Poison*, Doth he not endanger such to be poisoned, whom he sends or allows to come to our Meetings to hear what is spoke? And what knoweth *G. M.* but his Spies may be touched, so that it may be said, as it was then, *Is* Saul *also among the* Prophets?

1670. *Queſt.* 6. And ſeeing *G. M.* counts our Words as Poiſon, Why doth he bring them forth ſo much among his Hearers, if he thinks, he gives ſtrong *Antidotes* againſt them? I have heard ſome of his own Hearers ſay, That that which he calls the Poiſon, wrought more effectually to perſwade even out of his own Mouth, than all his Antidotes could do to diſſwade?

Queſt. 7. Whether the latter Part of that Allegence of *G. M.* (viz. *That all they had charged on the* Quakers, *was confeſſed to in that Book)* be not a manifeſt Untruth, in Reſpect the greateſt Charges alledged by him againſt the *Quakers*, are therein utterly denied. As for Inſtance, the Matter of *Pelagianiſm* in Page 25. the Matter of *Popery* in Page 34. and of *Arminianiſm* Page 65. *&c.*

Queſt. 8. Whether the ſaid *G. M.* hath not manifeſted very much Deceit, in ſaying alſo publickly, *That the ſaid Book aſſerts* it, not only to be a thing eaſie, but pleaſant for wicked People, to keep Holy the *Sabbath Day*, and to perform the Spiritual Duties commanded to be performed thereon, unleſs he underſtands them to be ſimply the diſpoſing to *hear a Man talk for an Hour or two*, and to have all the Reſt of the Day to ſpend in *Idleneſs*, *vain Communication*, and frequenting the *Ale-Houſe*, &c. which are the Words mentioned Page 72.

Queſt. 9. Whether it be any way unſutable to to the Law of Charity, or to the meek Spirit of Chriſt, to uſe plain and downright Dealing, calling a *Lye* a *Lye*? Or whether any be to be blamed for ſo doing, conſidering the Practice of all the Prophets, and of Chriſt's, and of his Apoſtles, how ſharply they dealt with *Falſe Teachers*; as may appear by the Scriptures? *Iſai.* 56. 11. *Lev.* 23. to Verſe 33. *Ezek.* 34. *Hoſ.* 4. from 6, to 10. *Ibid.* 5. 1. *Mich.* 3. 5. *Matt.* 3. 7. *John* 8.

Queſt.

Queſt. 10. Whether then they be not prejudiced, who accuſe the *Quakers* for uſing the ſame Terms, ſeeing they are willing to make the Application manifeſt, by comparing the Fruits of the preſent pretended Preachers with thoſe that were of Old? As for Inſtance, Whether it be a Breach of either Moral Civility, or Chriſtian Meekneſs to ſay; *John Menzies* Lyed, in aſſerting *Robert Barclay* to have been Educated in a *Jeſuites* Colledge; ſeeing it is utterly *Falſe*? 1670.

Queſt. 11. And whether *David Lyall* may not be judged more guilty of fooliſh *Raſhneſs* and *Envy*, than any of us of the Breach of *Civility* to reprove him for it, who, that he might not want ſomething to ſay againſt the *Quakers*, alledged a *notorious Untruth* upon God, in ſaying; That *the God of Heaven ſhut the Mouths of all the* Quakers, *that not one Word was ſpoken among them at their laſt Monthly-Meeting, the 3d of the 11th Month*: Which divers of their own Church-Members can witneſs to be a *LYE?*

Queſt. 12. Whether it be not a far greater Breach of *Charity* in the Prieſts of *Aberdeen*, not only to ſpeak all manner of Evil falſly againſt that People in the *Pulpit*, but alſo there to ſtir up both Magiſtrates and People to *Impriſon* and *Perſecute* them? Whether that be not more like the Practice of the *Phariſees*, and of *Demetrius* the Silver-Smith, than the Miniſters of Chriſt?

Queſt. 13. Whether *beating*, *ſtriking*, *punching*, *pulling out of Hair*, and that openly in the Streets, threatning to *ſtone* and *piſtol* their ſober innocent Neighbours, and boaſting, that tho' they ſhould do ſo, they ſhould be under no Hazzard of the Law, be like the Fruits of Chriſt's Flock? Or whether ſuch Practices and Boaſtings be not more abuſive of, and deſtructive to Magiſtracy, than Meeting together in Sobriety and God's Fear, to wait upon him, and edify one a-

1670. nother, which is expresly commanded, *Heb.* 10. Or if such Actions be not liker *John* a *Leyden*, and the Tumults and Cruelties of *Munster*, than any thing, that can be proved against the *Quakers*?

Quest. 14. Whether *singing*, *dancing*, *swearing*, *asking if the Spirit become*, *whistling*, and saying, *the Spirit's upon them*, in the *Quaker*'s Meeting, be not barbarous and *Atheistical*, and Interruptions far of another Nature, than for honest Men in Seriousness to stand up in your Meeting-House, after your Preaching is ended, and preach *Repentance*; seeing these Practices above-mentioned evidence, how much ye stand in need of such an Advertisement: And both Reason and Christianity would say, it deserved more Civil and Christian Usage, than *Imprisonment*, or a Pair of *Stocks*?

Quest. 15. Whether *David Lyall* his Expressions, intimating his Fears of the Increase of Preachers, doth not shew him contrary to the Spirit of *Moses*, who wished, all the Lord's People might be Prophets; and to the Apostle *Paul*, 1 Cor. 14. 29. *Ye may all prophesy one by one*; and to *Luther*, and many of the first Reformers and Martyrs, who held Preaching to be the common Priviledge of Christians, and so many of them being Trades-Men, did Preach, judging it no Inconsistance: Though this Generation of lofty Priests (who may well be compared in many things to those *idle Shavelings*, whom *Luther* reproves) are loath to admit of any such thing? Knowing, if it once should be supposed, that Trades-Men, or Plough-Men should Preach, it would also follow, that Preachers might be Trades-Men, and so win their Living with their Hands, as did the Apostle, 2 Cor. 4. 12, *ibid.* 9. 18. Whether if so, it be not probable, fewer would be ambitious of that Office, than now are, and that there would be no such gaping for *Presentations*,

ſentations, the deſirable Baits of *Stipends* being removed; and as it would abate the Pride and Sumptuouſneſs of the Prieſts, ſo it would clip ſhorter the ſtriped-Silk-Petticoats of their Wives, and other gawdy Apparel of their Children? 1670.

Queſt. 16. Whether it can then be pertinently objected as a Token of Pride againſt the *Quakers*, that they Preach *Repentance*, eſpecially againſt their doing it without Study or Premeditation, as if truſted to the Spirit of God for Utterance were Pride; which is expreſly allowed, commanded and practiſed in the Scripture, *Luc.* 21. 14, 15. *Acts* 2. 4. 1 *Cor.* 2. 14. and 1 *Cor.* 14. 29. 1 *Pet.* 4. 11.

Queſt. 17. Whether that doth not *Homologate* the *Popiſh* Argument for a *Liturgy*, alledging it to be Pride for Men to frame Prayers *ex tempore*, ſeeing there are Prayers framed by the Church, and by learned Men heretofore (as they ſay) better than private Men can make off-Hand, containing whatever is applicable to the Condition of any Soul? Or whether it may not by the ſame Argument be preſſed upon *David Lyall*, as a Point of Pride, for him or his Brethren to uſe any Prayer, except the Examplar left by Chriſt, commonly called the *Lord's Prayer*, ſeeing, they themſelves make the Extent of it ſo large, as there can be no Condition of any particular Perſon, which they will not reduce to ſome of the Heads of it; and that Enlargments and Tautologies to God, are not only vain and needleſs, but alſo by himſelf prohibited?

Queſt. 18. And whether it favours more of Price, to preach without Premeditation, which is but a Speaking unto Man, than to Pray without Premeditation, which is a Speaking unto God? And ſeeing *David Lyall* and his Brethren pray *ex tempore*, and without Premeditation of any conceived Form of Prayer, may it not be

1670. laid at his and their Door, first to clear themselves of Pride as to this Matter, especially, when they do not pretend to pray by the *immediate Teaching* and *Leading* of the *Spirit*, in which the only true Prayer is framed, that is acceptable unto God?

Quest. 19. Whether or no it did not as well express a Mind filled with Pride, as contain a manifest Impertinency, for the same *David Lyall* to alledge as a Token of the *Quakers* Pride, that a *little black Fellow* came into the Church (*such were his Expressions*) whether these Words, I say, favour not as little of *Humility*, as the thing it self is void of Reason, that either *Littleness* of Body, *Blackness* of Feature, or *Meanness* of outward Extract (for so I think he means by *Fellow*) are inconsistent with the *Esse*, or *Being* of a *Preacher*; which if they had, it's probable, himself could hardly have been admitted to be one?

Quest. 20. Whether if such Words and Expressions be the Fruits of Premeditation and Study, (*which these Men cry up so much, and judge so needful*) it deserves that Esteem they would have put upon it, or upon themselves because thereof; especially considering many more *Impertinencies* and *Inconsistencies* used by them in their *Pulpits*: Witness that one mentioned upon the same Occasion by the aforesaid *D. L.* to wit, that its better to be an *Humble Devil*, than a *Proud Saint*: Which if used by a School-Boy, would have deserved *Hissing*, if not *Whips*, as being *Repugnantia in adjecto*?

Let David Lyall, George Mildrum, John Menzies, *Three Priests in* Aberdeen, *who have lately most appeared in Pulpit against them called* Quakers, *and among all their Fellow-Priests are herein mostly concerned, Answer these* Queries, *if they can, without using those Shifts and Tergiversations, which the* Papists *used against the Primitive Reformers.*

Given forth the 11th Month, 1670. By *R. B.*

William Mitchell
UNMASK'D:

OR, THE

Staggering Inſtability

Of the Pretended

Stable CHRISTIAN,

DISCOVERED,

His *Omiſſions* Obſerved, and *Weakneſs* Unvailed, in his late faint and feeble *Animadverſions*, by way of Reply to a Book, intituled,

Truth clear'd of Calumnies.

WHEREIN

The Integrity of the *Quakers Doctrine* is the *Second Time* Juſtified, and Cleared from the Reiterate, Clamorous, but Cauſleſs Calumnies of this *Cavilling Catechiſt.*

By ROBERT BARCLAY.

John 16. 2. *They will put you out of their Synagogues, yea, the time cometh, that whoſoever killeth you, will think he doth God good Service.*

1 John 4. 4. *Ye are of God, little Children, becauſe greater is he that is in you, than he that is in the World.*

3 John 10. *Wherefore if I come, I will remember his Deeds (which he doth) prating againſt us with malicious Words.*

LONDON: Printed by the Aſſigns of *J. Sowle*, in the Year, 1717.

THE PREFACE TO THE READER.

READER,

HAving *ſeriouſly peruſed* W. M. *his late* Animadverſions *upon my Book, I find, my* Judgment *of it, though a Party concerned, to jump with that which is the Sence of ſeveral* Judicious Perſons, *who neither own nor walk in that* Profeſſion *I am in*; *and therefore can the leſs be ſuſpected of* Partiality; *viz.* That they contain nothing of a ſolid or ſatisfactory Reply. *For though he ſeems to take Notice of all the* Particulars *mentioned, yet he omits in many more than the* Half, *of what is ſaid by me concerning them*; *and againſt that which he doth mention in my Name, his moſt frequent* Arguments *are without any* Proof; *having no other Bottom, but his own* Judg-

Judgment, Thoughts *and* Conjectures, *whereby it ſeems (forgetting, or miſtaking his Work) he plays the* Catechiſt, *rather than the* Diſputant. *This put me to ſome Stand, Whether it was fit to give him any* Reply? *Though truly, ſuch as will be at the Pains to compare* his *with* my laſt, *will need little further. Yet knowing, how many are apt to take Things upon Truſt, and to receive* Miſ-repreſentations *concerning us, who are a People ſo generally* Reproached; *I found it expedient to write this* ſuccinct Reply, *which may lead the* Reader *to a* narrow Obſervation *of the* Invalidity *of* W. M. *his* Work *againſt us*; *and may* preſent *in ſhort his* moſt obvious Omiſſions, *his* moſt manifeſt Contradictions, *unvail his* Diſ-ingenuity, *lay open his* Weakneſs, *and ſhew his* Unſtability *(eſpecially ſo far as he has deſerved) in moſt of theſe* Arguments *he uſed in his* Dialogue, *as not being able further to maintain them*; *and* diſcover, *how faintly ſuch* New Ones, *as he doth now bring forth, militate againſt us. Let it not ſtartle thee, that ſo ſmall a* Bulk *as this is, ſhould anſwer his*; *for thou may'ſt perceive, ſeveral Pages of his taken up in the* Capital Letters *of the Contents of his many* Heads *and* ſubdivided Sections; *which makes it not unlike the City* Mindus *(whereof the Antients ſpoke) whoſe* Gates *were*

ſo

ſo diſproportionable *in Greatneſs to the Quantity of the* Town, *that a certain* Philoſopher *is ſaid to have adviſed the Citizens* To ſhut them, leſt the City ſhould flee out of them. *We may very well ſo far extend the* Parallel, *as to aver, That the* Contained *in no ways anſwers to the* Contents; *there is a deal of more* Heads, *than either* Heart *or* Horns: *ſeveral* Sections, *but ſmall* Subſtance, *and a great Shew of* Method, *but very little* Matter. *I confeſs, I might have far more enlarged this* Duply, *had I taken Notice of all the* Impertinences, *which herein come under my* Obſervation; *but that the more* Judicious *and* Intelligent *would aſcribe theſe things not ſo much to the* Cauſe, *as his* Weakneſs, *who managed it. I deſire to* contend *for* Truth, *and not for* Victory; *knowing, though I were ſo minded, the* Triumph *ſhould be but* Small, *that I could gain from ſo* Inconſiderable an Antagoniſt. *Therefore,* Reader, *I ſhall wiſh thee for the* Truth's *ſake, (that thou may be found* truly owning it, *and not ſomething elſe inſtead of it) ſeriouſly to* Read *and* Peruſe *theſe* Papers, *with ſuch as relate unto them; and may that* Spirit of Truth, *which* teacheth all things, *ſo direct thy* Underſtanding, *as thou may'ſt diſcern, what* Doctrine *is truly and really moſt according*

cording to the Holy Scriptures! *Which thou art heartily invited in this Matter to* ſearch *and peruſe,*

By a Well-wiſher of

Thy Soul, and of all Men.

R. B.

Urie, *the 24th of the 10th Month, commonly called* December, 1671.

William

1672.

William Mitchell UNMASK'D:

OR,

The Staggering Inſtability *of the pretended* Stable Chriſtian *Diſcovered, his* Omiſſions *Obſerved, and* Weakneſs *Unvailed*, &c.

THAT which firſt preſents it ſelf to my View, is *W. M.* his Epiſtle directed to me and the *Quakers* in and about *Aberdeen*, which he prefixes as his Conſiderations upon my Preface; but that which is the ſubſtantial Part of it he hath left unanſwered. For my Preface was, to ſhew the Method of the Prieſts of *Aberdeen*'s Procedure againſt the *Quakers*, giving Account of moſt, if not all the Papers had paſt betwixt them, and alſo how by their Inſtagation ſome of us had been impriſoned; particularly the Falſneſs of *G. Mildrum* his Way with us, firſt in Pulpit to accuſe us as *Hereticks*, and then in private to deſire to know of us our *Principles:* but all this he hath wholly waved, it ſeems he either could not, or would not defend his own, nor his Brethrens *double Dealing* with us. As to what he mentions I take Notice —

Firſt, Of his denying, *That any in or about* Aberdeen *hath reproached the* Quakers, *as Demented, Diſtracted, or bodily Poſſeſſed*; checking me, for *taking things upon Truſt.* Well, it ſufficeth me, that they are aſhamed of ſuch Falſhoods; though

1672. though if need be, I can instance, that I had Ground to say so.

Secondly, I take Notice, how that not being willing wholly to clear us, he saith; *Some of us in* England *have given Ground to be so charged, by their extraordinarily Trembling*, &c. But it is strange *W. M.* should so far forget himself, as to account this a Ground to charge People as *Demented*, &c. seeing there was a Season, wherein himself acknowledged, *He seldom or never went to the Pulpit without sensible Trembling:* Which if he dare to deny, I offer to prove by undeniable Testimonies. As to what he adds of *Women going naked in the Streets*, and some offering to *raise the Dead*; alledging for Proof *Samuel Clark*, the *Newcastle Ministers*, *Paget*'s *Heresiography*. I answer; as these Calumnies have been particularly answered by our Friends in *England*, so they signify no more against us (being writ by our declared Enemies) than *Cochlæus* Lyes against *Luther*, particularly that he assayed to *Cast out Devils*; or what the *Popish Authors* write of *Calvin*, *That he made a* Living Man *counterfeit himself* dead, *that so he might* raise *him*; and that *Beza* was stigmatized for *Sodomy:* and much more of this kind.

John of Leyden.

Thirdly, The thing I observe is his *Comparing us to* John *of* Leyden, *and* Ignatius Loyola, and that, because they *Preached in the Streets, cried down wearing of Rings, and other Superfluities* as we do, *were against needless Salutations, spoke much of Mortification*, and pretended to or expected *Immediate Revelation*. But our resembling them in these things, which the Apostles of Christ commanded and practised, will not prove the *Jesuites* our *Grandfathers* (as *W. M.* terms) it more than their being found in them, will prove them the *Grand Children* of the Apostles. We must not forsake doing good, because Hypocrites seem to do

do ſo, nor forbear to preach the Goſpel, becauſe *Judas* did it: but as for the other Practiſes of *John* a *Leyden*, and *Ignatius Loyola*'s Followers the *Jeſuites*, to wit, their *cutting down* all that would not be of their way, their *aſſuming outward Power*, their ſeeking to *overturn Kingdoms*, their *preaching up War and Blood*: The Principles and Practices of *W. M.* his Brethren do declare, how much more they reſemble them, than the *Quakers*; who from the Pulpit blew the Trumpet of all the late Troubles, Seditions and Civil Diſſentions, which have proved ſo bloody and monſtrous to the Inhabitants of this poor Iſland! And many of them have now turned their Backs upon that Cauſe, which they hunted out others to fight for; and ſome (to wit, *W. N.* and his Brethren at *Aberdeen*) can find out *Jeſuitical Diſtinctions* and *Mental Reſervations*, whereby (notwithſtanding they ſwore againſt all deteſtable *Neutrality*) they can make a ſhift to preach under *Biſhop*, diſpenſe with the *Doxology*, forbear *Lecturing*, and ſeveral other Parts of the *Directorian Diſcipline*, as *W. M.* has done at the Biſhops Order, and yet keep a Reſerve for *Presbytery*, in caſe it come again in Faſhion. 1672.

Fourthly, I take Notice of the Impertinency of *W. M.* his bringing in this Story of *Ignatius Loyola*, upon my Saying; *Some Profeſſors in* Aberdeen *found that Savour of Life in the* Quakers *Teſtimony, which formerly had ſtirred among others, who were come to a great Decay.* Now becauſe it was obvious, I intended by theſe *Profeſſors who were come to a Decay. W. M.* and ſome others of his Brethren, who pretended to be for *Independency* in that Day; but now were turned with the Times, knowing, how much it would reflect upon him to harp on this String, he runs away and ſays; Theſe others are *Ignatius Loyola*, and thereupon makes the Compariſon above-mentioned: which impertinent Digreſſion is abundantly manifeſt.

1670. *Fifthly*, I take Notice of his charging us, as rather *Reproachers* of others, than *reproached*, because of the plain Language we use against him and his Brethren; alledging, *We will not find Christ and his Apostles use the like to such, as professed Christianity.* For a Reproof of his Ignorance in the Scriptures let him read *Rom.* 16. 18. *Phil.* 3. 2. 1 *Tim.* 1. 19, 20. *ib. chap.* 4. 1, 2, 3, *&c. ib. chap.* 6. *vers.* 3, 4. 2 *Tim.* 2. 17. *Tit.* 1. 10, 11. 2 *Pet.* 2. 1, 2, 3. 1 *Joh.* 2. 18, 19, *&c.* His adding, *That they shew Earnestness of Desire, that Souls may be saved, and Willingness to promote that Design*, saith nothing; except this Desire and Willingness proceed from the right Ground. *Papists* are as zealous in their Earnestness and Willingness as they, and do no less profess Subjection to the Gospel, owning Christ to be the *Messiah*, and yet *Calvin* spared not to term them *Impuros Canes*, filthy *Dogs*. Innumerable are the Expressions of this Kind used by the zealous *Luther* against them.

The plain Language used in the Scriptures.

Sixthly, I take Notice of his Cautions to me, wherein he chargeth me of *Pride*, *Passion*, *Censoriousness*, *Folly*, *Contrariety* to the Word of God, *Ignorance*, and endeavouring to *promote the Popish Interest:* but had he truly minded my Good in his Cautions, he should have produced some Reasons to prove me guilty of these Crimes. He concludes us *Proud*, for separating from them in *Burying-Places*; and so condemns the *French Protestants*, for doing the like from *Papists*. He falsly chargeth us with placing Religion in forbearing *Ribands*, keeping on the *Hat*, and saying *Thou* and *Thee*; and therefore concludes me Ignorant of true Conversion: While his *Ignorance* of us hath made him thus caluminatious. He concludes us Advancers of the *Popish Interest*, because we decry their Ministry and Churches: While he borrows this very Argument from the *Papists*,

Burying-Grounds separate.

Papiſts, who uſed it againſt the firſt Reformers, alledging, that their crying down the *Church* of *Rome*, was a joining Hand with the *Turks*, who did the ſame; though then the firſt Reformers were no *Turks*, though they agreed with them in denying the *Church* of *Rome*. Neither are we *Romaniſts*, though with thoſe of *Rome* we condemn them; eſpecially conſidering, that it is, becauſe of their too great Affinity with *Papiſts*, that we do ſo.

Seventhly, I take notice of his confeſſing, *He never intends to tell the World the Scriptures we uſe*; alledging, we *abuſe* them. But if he could have proved we did ſo, it would have tended more to our Diſadvantage. And whereas he ſays, *he reſolves to write no more:* I confeſs it will be his Wiſdom; except he ſpeak to better Purpoſe: It is a very apparent Subterfuge, to cover his Reſolutions of not proſecuting further this *Debate*, by alledging, it will prove *endleſs*; and comparing us to *Scolds*, who will have the *Laſt Word:* Which in Reaſon can have no Place in this Matter, ſeeing being challenged by me of many great Omiſſions, he freely acknowledged, he had not, nor did not intend to anſwer me fully; and what he had writ, was but ſome *Animadverſions:* Which I have indeed found true, having allowed ſome Time, as he deſired, to read them; though it very hardly deſerves, to be ſo much regarded.

As to his *Epiſtle*, if he had as really affected *Retirement*, as he pretends he does, he ſhould have done well to have appeared in Publick with ſome more *ſolid Stuff:* He hath herein almoſt *only* ſhewed his *Ingenuity*, in that he acknowledgeth himſelf amongſt the Weakeſt of our Oppoſers, comparing his Work but to a *ſmall Quantity* of *Water*, brought to quench an Houſe on Fire: We have indeed found it of leſs Force, than many,

1672. that have come before it, to *ſmother* or *drown* that *Truth*, which God has revealed among us. In the End of his *Epiſtle* he would willingly have the Reader believe, he is an *Upholder* of the *Proteſtant Intereſt*, againſt our Endeavours to overthrow it; but to how little Purpoſe, may, as it occurs, be manifeſted.

Truth is the ſtrongeſt, and will prevail.

After he has made an intire Omiſſion of what is particularly directed by me to him in my 1ſt 2d and 3d Pages, (as not being able to vindicate himſelf) he enters upon the Matter of *Salutation*, undertaking in his firſt Section, to prove ſuch as are uſed by *Geſtures*, wherein I obſerve—

Firſt, His moſt manifeſt Omiſſion of the firſt Part of mine concerning this thing, page 3. and 4. where I charge with *Diſingenuity* in wrong ſubſuming of our Words; which he ſhuffleth over with this General, *That after the* Quakers *Rate I have ſaluted him with* Reproach.

Secondly, He having expreſſed my Argument againſt their Manner of *Salutations*, viz. That being it is the Expreſſion or Signification of our *Worſhip to God*, it ought not, nor cannot be given to the *Creature* without *Idolatry*; He maketh thereunto no direct Anſwer, but inſtead of one frames a Diſtinction of Worſhip in *Civil* and *Sacred*: The firſt (he ſaith) may be given to *Men*, but the ſecond to *God only*; alledging, this Diſtinction to be founded on Scripture, *Luke* 14. 10. *Then ſhalt thou have Worſhip in the Preſence of them that ſit at Meat with thee.* Now theſe Words ought to be tranſlated; *Thou ſhalt have Glory, Praiſe or Renown*; and therefore in the *Latin* it is, *Et erit tibi Gloria*: for ſo the *Greek* Word *Doxa* ſignifies, which *W. M.* will not ſhew me to ſignify *Adoratio* or *Worſhip*. It's therefore but a poor Argument, that has no better Bottom than this manifeſt Miſtake of the Tranſlation. For other

All Worſhip belongs to God alone.

Luke 14. 10. wrong Tranſlated.

Ἡ δόξα *Gloria.*

other Proof he hath none, neither for his Diſtinction, nor former Aſſertion. 1672.

Thirdly, I obſerve his inſtancing of the Practices of *Abraham*, *Lot*, *Joſeph*, *Jacob*, adding, *That tho' they be not to be followed in all things, yet in ſuch they may, as are not elſewhere reprehended nor prohibited.* For Anſwer; Let him look unto *Rev.* 22. 9. where the Angel refuſed it: And ſeeing, I ſuppoſe, he may have ſo much Charity for this beloved Diſciple, as to judge, he was not tempted with *Idolatry*, eſpecially in a Seaſon, wherein God was revealing ſuch pretious Things unto him; he may obſerve now, this holy Man was a Stranger to this unſcriptural Diſtinction of *Civil* and *Religious Worſhip*.

Fourthly, I obſerve his Endeavours to ſhift *Affinity with Popery*; but he hath no way diſproved the Parity in that, wherein I compared them, *viz.* The *Papiſts* diſtinguiſh the Worſhip they give to *God*, and that they give to their *Images* only in the *Intention*, and not in the outward *Signification*: And ye diſtinguiſh the Worſhip ye give to *Men*, and that ye give to *God*, only in the *Intention*, and not in the outward *Signification*. For ye bow and take off your Hats to the worſt of *Men*, as well as to *God*; and therefore ye agree in ſo far, as both have nothing but their ſimple *Intention* to plead the Difference, whereunto nothing is anſwered. He concludes his Section, ſaying; *I ſeem to juſtify* Moſes *his doing Obeyſance to his Father-in-Law*; adding, *What is Obeyſance, but civil Reverence by bowing the Body?* This is a fit Concluſion to cloſe up ſuch a ſilly Section; for after he has laboured long in vain, he concludes thus *begging the thing in Queſtion*. And if *Moſes* bowed himſelf, as I ſaid in my laſt, that makes nothing againſt us.

His ſecond Section is to prove *Salutations* by *Words*; which might have been ſpared until he

1672. had proved, how and where we deny them. But becauſe he had ſomething to ſay from Scripture for this (which we deny not, but own as much as himſelf) he would have it, in that he might ſeem with ſome Credit to bring in his Inference, which is, *That bowing of the Body, and expreſſing our Affections by Words, is agreeable to Scripture.* The latter Part of this concerns not us, as being not denied: and for the firſt, of *Bowing*, it ſignifies nothing, until it be brought in with ſome more preſſing Premiſſes. In this Section he acknowledges, *That taking off the Hat is without any Scripture-Warrant:* And from Argument paſſes here to Entreaties, *begging*, that it may not be *quarrelled* at. But ſeeing, the taking of it off, or uncovering of our Heads is that which the Apoſtle requires, as a Sign of Subjection in our Worſhip towards God, 1 *Cor.* 11. 4, 7. we reſolve to keep it to *Him*, and not to give it to *Man*: wherein if he will ſolve our Scruple according to Scripture, we may be the more eaſily induced to anſwer his Deſire. It is to be obſerved, that notwithſtanding of this, we are not againſt outward *Signification* of *Honour*; though in the End of this Section he falſly would be inſinuating the contrary.

Hat-honour to Man not warranted by Scripture; but to God.

He hath here ſubjoined a *Third Section*, which he termeth an *Anſwer* to my *Objection*, and which in Reaſon ſhould have ſome Relation to *Salutations*, as being under this Head; though indeed it hath none at all, but is a meer Cavil at ſome of my Words upon another Subject, concerning the *Single Language*. Where, Page 11. I confeſs with him, that *the Kingdom of God conſiſts not in Words*, adding, that it ſeems inconſiſtent with his Principles, ſeeing the Goſpel according to him is but *Words*, yea, the *Scripture* it ſelf (I mean, that which ye have of it, to wit, the *Letter:*) Now this *Parentheſis* he hath diſ-ingenuouſly

ouſly omitted; and thereupon goes about to explain their meaning of the Scripture, and the Goſpel, alledging, *If we be for another, we may juſtly be accounted Subverters of the Chriſtian Religion:* But ſuch ſhallow Criticiſms brought in beſide the Purpoſe, whereas other things more Material, are either wholly omitted, or ſcurvily ſhifted over) will eaſily appear to the impartial and judicious Reader. 1672.

In his *Second Head*, concerning our uſing *Thou* and *Thee*, which is the Singular Number to one Perſon, I obſerve—

Firſt, How he hath given away his own Cauſe, by confeſſing, that *Luke* 22. 31. is not underſtood of one excluſively of others, and therefore no Wonder, if Chriſt uſed the plural Number, ſeeing as *W. M.* confeſſes, he intended *to ſpeak to all the Apoſtles.* As for that Expreſſion of *Bildad*'s, *Job*'s Friend (granting both the Tranſcription and Tranſlation to be true) ſhall this one Expreſſion overturn the univerſal Practice of Chriſt and the whole Saints in Scripture? Or let him tell us plainly, whether theſe Words and Practices of *Job*'s Friends, which are recorded, be for to be our Rule, ſo as we ought to imitate and follow them? Eſpecially, where they contradict or differ from the Practice of Chriſt and his Apoſtles? But to follow this ſo frequent Practice of the Saints, is with *W. M.* to be proud, *knowing nothing, but doting about Queſtions and Strife of Words*; for ſo he miſ-applies 1 *Tim.* 6. 4. and to his own Confuſion, uſes it himſelf in the end of his Epiſtle to the Reader, where he has theſe Words; *I am thy Servant:* and thereby hath Condemned himſelf as one of thoſe *Ignorant, Proud Boaſters* he ſpeaks of, *&c.* By [*You*] are meant all the Apoſtles, *Luke* 22. 31.

Secondly, The *ſecond* thing I obſerve, that he produceth not one Argument againſt our *Practice* in this thing, but his own groundleſs, yea, ly-

1672. ing Imaginations and Conjectures, alledging; He *is of the mind, that if the* Translators *had not kept to the Rigor of Construction, but Translated* Atach, *and so not* Thou (which is the true signification) *but* You, *we had kept our old tone:* Though his disdainful Insinuation of our *Ignorance* be here apparent, yet Experience might have taught him and his Brethren, that even where the *Translators* have favoured them with their Escapes, the *Quakers* have both had *Hebrew* and *Greek* enough to find them out. It is also here to be observed, how easily *W. M.* can dispense with Mistakes (even wilful ones) in the *Translators*, when they make for his Purpose; thereby in effect (for all his Pretences of Exalting the *Scripture* and making it his *Rule*) he signifies his Desire not so much to Square his *Practices* to the *Scripture*, as by twining it like a *Nose* of *Wax*, to make it Square to them.

He Subscribeth his *Third* Head; An Undertaking to prove, *That* our *Departing from them is not to be Justified by their departing from Papists:* Wherein is to be observed his manifest Omissions, which the Reader will see, by comparing the 7, 8, 9, and 10*th* Pages of my last, with this his *Third* Head.

Next, I Observe the Weakness of his Arguing in what he hath mentioned, wherein he Concludes; That because we Grant, we had a *Measure* of *Integrity* while among them, that therefore it was begot by their *Ordinances* so called. But doth not the same recur in the Case of the Primitive *Protestants*? Or will he say, That all of them were void of any Measure of *Integrity*, while they were among the *Papists?* Moreover, whereas he Objects, that tho' God visited some among *Papists*, it was not by *Popish Traditions*; alledging, *Luther* had the Benefit of the Copy of a *Latin Bible, whereby he was Instructed.* For

Papists not converted by *Popish* Traditions, &c.

Answer;

Anſwer; The ſame recurs in our Caſe; for whatever Advantages *Luther* had, either by the Uſe of the *Bible*, or otherways, had not we the ſame? 1672.

And therefore in the *Third* Place it is to be Obſerved, that he hath altered the State of the Queſtion, alledging it to be Incumbent upon me, to prove, that they were *Converted* by the *Popiſh Traditions*. Which is a wilful Miſtake; for the Queſtion (as may be ſeen in the Pages abovementioned) was, Whether God might not Countenance us with a regard to that *Meaſure* of *Integrity* he hath begot in our Hearts, though we are indeed wrong, as to our walking with them in their Way. And this I did Illuſtrate by the Example of the Diſciples of *Cornelius*, and of *Luther*, who though he came but Gradually to his Diſcoveries, yet was Countenanced in the firſt as well as laſt Steps; yea, notwithſtanding of his erring Groſly in the Matter of *Tranſubſtantiation*. All this he hath wholly omitted, cloſing up this Head, by endeavouring to draw from my Words a Reflection upon *P. L.* as if I accounted an Objection coming from him Weak; but it is ill infered, to conclude *P. L.* from thence a Feeble Perſon. For though *P. L.* as well as I, might reckon it Weak Comparatively, in reſpect of others more Strong; yet he might judge it Strong enough for ſuch Faint Diſputers, as *W. M.* or his Brethren at *Aberdeen* to Anſwer: As that which he reckoned would put the *Quakers* to a great *Nonplus*, he propoſed in his Dialogue upon this Occaſion, a *Query*, viz. Whether it was ſafe to lean to the Guidance of that *Light*, which one while ſays, *This is the Way of God, walk in it*; another while, *Come out of it*, for it is *Babylon?* To which, beſide the general Anſwer above mentioned, I ſhew him, how eaſily it might be Retorted upon moſt of all the National Miniſtry

of

1672. of *Scotland*, who now are gainſaying and contradicting that, which they had formerly pleaded for as the Cauſe and Work of God: even then as this their Changeableneſs cannot be aſcribed to the Scripture, which they pretend to be their Rule, neither will any Man's Inſtability, who pretends to be guided by the Light, prove, the Light ought not to be followed. This, becauſe he felt might touch him and his Brethren too near, therefore he hath wholly omitted it.

His *Fourth* Head is concerning the *Light*, containing five Sections, from Page 9. to the 25. wherein is to be obſerved,

Firſt, How he has gone from the State of the Queſtion, as it is in his Dialogue, Page 5. where he denies Chriſt to be in the Wicked or Unconverted in any other manner, than as he is in the very Brutes and unſenſible Creatures: But now he grants Chriſt to be in ſuch as to *common Operations:* and Page 22. he ſays, *That the Light is in all Men*, and that *Chriſt is in all Men, in ſo far as his Light is in all Men.* And thus he overthrows his chief Argument, uſed againſt us in his Dialogue, page 5. where he ſays; *That Chriſt is in none, but in ſuch with whom He is in Union:* For here he grants Chriſt's Light to be in *all Men*, even ſuch as are *not* in *Union* with him; adding, that *Where the Light of Chriſt is, there is Chriſt the Donator of it.* Which is all we ſay; ſo then the Controverſy is no more, if Chriſt or his *Light* be in *all Men.*

But after what Manner He is *in them*, and whether this *Light* be *ſaving*, yea or nay?

And here in the *ſecond* Place I obſerve his ſhameleſs Dif-ingenuity and Omiſſion, in ſaying, *It remains for me to prove, that this Light in all is ſaving:* Whereby he would make the Reader believe, that I had never offered to prove this. For clearing of which I deſire he may look into

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Page 21. of my laſt, where from *Rom.* 5. 8. *Joh.* 3. 16, 19. *Heb.* 2. *Tit.* 2. 11. *Col.* 1. 23. I did prove, that the Univerſal Grace of God given to all Men is *ſaving* in its Nature, and in order to *ſave*. And now, though no Rules of ſtrict Debate could require me to proceed further, yet I ſhall go on to examine the Queſtion, as he hath now ſtated it, *viz. That ſuch, as are not in Union with Chriſt, have not ſaving Grace.* To prove this he produceth ſome Scriptures, where ſuch as have *ſaving Grace* and *Light*, are ſaid to be in Union with Chriſt, which is not in the leaſt denied: But the Queſtion is; *Whether all, that have Saving Light, are in Union with Chriſt:* which he hath not ſo much as offered to prove. And therefore it is here to be obſerved, how he hath not ſo much as mentioned, far leſs medled with my Arguments, proving *ſaving Light* and *Grace* to be *in Men*, before they be converted or in *Union* with Chriſt; ſhewing, He muſts needs be in them, before He be in *Union* with them, that he may work the *Faith*, by which He may be *united* unto them: ſeeing, *without him* (the Scripture ſaith) *we can do nothing*, Joh. 15. 5. as it is more amply contained in *page* 15. of my Laſt. Page 14. he ſeems to take ſome notice of an Example brought by me to ſhew, That ſaving Grace preſuppoſes not *Converſion.* It is from the Inſtance of a *Plaiſter*, and a *Wound*; the *being healed* of a Wound, preſuppoſeth a *Plaiſter*; but the Application of the Plaiſter preſuppoſeth not the being healed: This he rejects as not to the Purpoſe, becauſe, as he ſaith, *Who have Saving Grace, are in part healed, cured of the reigning Power of Sin:* but for this he brings no Proof, nor hath not ſhewn us, wherein the Compariſon anſwereth not after the like manner. In the ſame Page he addeth, *That the Difference betwixt* having *of Saving Grace, and* being *in a State of Grace, is but the Figment of* 1670.

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1672. *the* Quaker's *own Brain*; Without giving any Cause for it, either from Scripture or Reason, but only *he saith so.* These are his most frequent and inforcing Arguments against us. Of this nature is his Arguing, Page 11. Reckoning it as a great *Absurdity* flowing from our Doctrine, that it would import Christ in some Measure to be in the *Americans*, because He bears Testimony in them against Iniquity. But to prove this to be absurd, he produceth no Reason; and if we may believe the *Apostle Paul*, he tells us; *That a Manifestation of the Spirit is given every one to profit withal*, 1 Cor. 12. 7. So this *every one* includes the *Americans.*

Christ in the *Americans* in some Measure.

The *second Absurdity*, which he seeks to infer from this, hath no better Bottom; *That then it might be said, that Christ is revealed to Devils, and that we do the* Heathens *small Favour, in putting them but in the same Case with such.* For the Revelation of Christ to Man, before the Day of their Visitation be expired, and to such after they have sin'd it out, is far different, as may appear by *Luke* 17. Likewise *W. M.* hath forgot, how easily this Argument may be retorted upon himself; for it is not questioned, but Devils have enough of outward Knowledge, even such as is gathered from Scripture, and that which *W. M.* accounts the *great Priviledge of Christians*, doth it therefore follow, that Christians are in no better Condition than Devils?

And thus is answered another of his profuse Assertions, Page 12. *That if* Pagans *have saving Light, their State should be as good, as the State of real Christians:* For it is one thing to have saving Light, and another, to hearken to and receive it; else according to his own Argument, the State of Devils should be as good as the State of real Christians.

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He adds; *Where Saving Illumination is, there is Saving Faith, becauſe there is a Concatination betwixt theſe Graces of the Spirit.* 1672.

Anſw. There is Grace given in Order to ſave, where Faith doth not follow upon it; which is evident by the Parable of the Seeds, *Matt.* 13. 3. it was the ſame Seed was ſown in the Stony and Thorny Ground, that was ſown in the Good Ground, and yet it only brought forth Fruit there. *The light enlighteneth every Man; He came unto His Own, and they received Him not:* But it was only *To as many as received Him,* that *He gave Power to become the Sons of God.*

And whereas he Objecteth, *That where we are deſired to believe in the* Light, *it is underſtood of Chriſt's Perſon, elſe it would import a Belief in a Creature.*

I *Anſwer*, He that believeth in the Light, believeth in Chriſt; for where the Light of Chriſt is, as ſaith *W. M.* himſelf (Page 22) *there is Chriſt himſelf.*

In the ſame Page he further adds, *That if* Pagans *have Saving Light, then there is no Spiritual Benefits accrues to Chriſtians by the* Scriptures *and* Goſpel. But he hath not heard us contra-diſtinguiſh this Light from the Goſpel. We ſay expreſly, it is the Goſpel, according to *Col* 1. 23. where the Apoſtle ſaith, *That the Goſpel, whereof he was a Miniſter, was preached to every Creature:* This Scripture mentioned by me in my laſt, he hath wholly omitted. Nor is this Arguing of his concerning the bad Tendency of our Principle, but a reiterate Clamour of what is already anſwered in Page 22. of my laſt; where I ſhew him, we diſtinguiſh betwixt things *abſolutly needful* and things *very profitable*; and how they Admit of this Diſtinction themſelves. As alſo, how theſe bad Conſequences of rendring the Goſpel and Preaching uſeleſs, doth far more follow

Pagans have Saving Light and Goſpel.

1672. low from their Doctrine of *absolute Predestination*; all which he hath also Omitted. Now such are far likelier than we, to prove *David* his praying for more *Understanding*, and that he might keep the Precepts of God; for being Predestinate to Life, he could not miss of it: And how can such but reckon it Folly for him to Pray, that he might keep the Precepts, whose Principles obliges them to believe, they can never be made able to keep them.

Ptedestination made void,

Page 13. To say, *That Men are Brutish in their Knowledge, because they turn their Backs upon the Light*, he reckons a *Begging of the Question, as having no Proof at all:* Whereas it is particularly intimated, 1 *John* 1. 5, 6, 7. where the Cause of Men's walking in Darkness, is said to be their *not walking in the Light*; though it be *Pastors*, mentioned in that 10th of *Jer.* 19. that are said to be *brutish*; yet he can't be induc'd to name them. It is easie to prove (though he insinuate the Contrary) that what in Scripture is called *Darkness*, hath *Saving Light*; seeing it is expresly mentioned, that *the Light shineth in the Darkness, but the Darkness comprehended it not.* And this was Saving, being Christ, who is the *Saviour*, Joh. 1. 5.

Brutish Pastors.

Nor doth his supposed Contradiction follow this, as if Men could be *Spiritually Dead*, and not *Spiritually Dead*, in Respect they have this in them, which is Saving: For though it be *in them*, yet it is not *of them*; *he that believeth in me*, saith Christ, *though he be dead, yet shall he live*, Joh. 11. 25. If Life be not in them, as their permanent Condition, yet they may have some Touches of it; and the Principle of Life is *Permanent* even in those that are Spiritually *dead*: though many times as a *Spark* cover'd under the *Ashes* He addeth further; *That according to us, such who are the Children of* Darkness, *may be called the Children of* Light, *because a Child of Light is as much, as one, in whom there is Saving Light*

Light and Grace, citing for Proof *Luk.* 16. 8. the Words are; *For the Children of this World are wiſer in their Generation, than the Children of Light.* But he offereth from this to infer, That ſuch who are indeed the Children of Darkneſs, becauſe of their Diſobedience to the ſaving Light and Grace of Truth, that is in them: He has not offered ſo much as to mention. 1672.

Page 13. He confeſſeth with me, *That the Light in ſome may be Darkneſs*; but ſpeaks not one Word, of what Light I mention, may be ſo; Page 14. of mine, only adds, *That we will do well, to exhort our Diſciples, to take heed* of *our Light, not* to *it.* But we deſire not People to take heed to *our* Light, or *their* Light, as he Terms it, but to the Light, *wherewith Chriſt Jeſus hath Enlightned* them; and in this there is no Danger. He greatly declares his Ignorance, in alledging, *Our Way of bidding People* heed the Light *within is not warranted by Scripture*; *For God is Light*, 1 Joh. 1. 3. Is he not *in us?* Acts 17. 27, 28. Muſt we not then there take heed unto him? Or is not that Light to be taken heed unto, which *ſhineth in our Hearts, to give us the Knowledge of the Glory of God?* 2 Cor. 4. 6. And is not the Word of God Light, which the Apoſtle ſaith expreſly, *is not far off*, neither *above* us, *below* us, nor *without* us, but *Nigh, even in our Mouths and in our Hearts*, Rom. 10. 8. Deut. 30. 14. Moreover *W. M.* himſelf confeſſeth, *That the Light of Chriſt is in Wicked Men*; and if ſo, let him tell us plainly, if Men ought not to take heed to the Light of Chriſt, where it is? How hath Darkneſs blinded him in this Matter! God is Light

Page 14. He repeats my Words falſly, alledging I ſay; *The Light is Darkneſs to them that reject it*, inſtead of, *is as Darkneſs.* For I ſaid plainly, *The Light of Chriſt is not nor cannot be Darkneſs* otherways, than as the Day of the Lord

1672. Lord in Scripture is called Darkneſs: This he hath omitted.

Page 15. Having ſought (but ineffectually) to overturn my Aſſertion, where I ſay; "Some may "have Saving Light and Grace, who after a cer- "tain Manner may be ſaid not to have the Spi- "rit, *Viz.* as not bringing forth the Fruits of it: Averring; *That unleſs I can prove, that the Spirit calls upon all in Order to Converſion, I cannot conclude, that all have the Spirit. Anſw.* As the one is eaſily proved, ſo is the other ſafely concluded: Theſe are the plain Words of the Apoſtle, 1 *Cor.* 12. 7. *A Manifeſtation of the Spirit is given to every Man to profit withal:* Now it were not profitable unto them, if it did not ſtrive with them in Order to Convert them. That other Scripture, *John* 16. 8. he paſſes over, alledging; I ſhould prove, the World there to be underſtood of *All* and *every One*: Though in Reaſon it might ſuffice for Anſwer, that there is nothing brought by him to ſhew, why the Word *World* here is not taken in it's Genuine and common Acceptation; yet the Apoſtle ſolves this Scruple in the following Verſe;—*Of Sin, becauſe they believe not in me.* Then if there, *All Believers* be included, Is not that *all and every one* in the *World?* for of the Saints there is not here any Queſtion.

In his *Second Section*, Page 16. He beginneth with *Omitting my Conceſſion of the Benefit and Advantages, that accrue to thoſe that believe, by the outward Knowledge of Chriſt:* And mentioneth nothing of the State of the Queſtion, which was; *Whether any might be ſaved without this outward Knowledge?* And to ſhew, that ſome might, I gave him the Inſtance of Deaf People and Children. To which he returneth nothing; but takes up the Paper to prove, *That the* Greek *Prepoſition* ἐν *is ſometimes Tranſlated* [*among*]; Which

Which is not denied: Yet I shall find him Twenty to one, where it is rendred [*in*] and can no ways be said to be [*among.*] The Question is; Whether in this Place 1 *Cor.* 2. 2. it be *In* or *Among?* The Reason alledged by him proves it no ways to be *Among*, to wit, *That it would have been the Apostle's Grief, not his Joy, to know, that the Light of Truth was born down* Among *them*; This was the Apostle's Joy, that the *Corinthians* came to be sensible, how they had *Crucified Christ in them*; that so looking upon, and taking heed to Him, whom they had *Pierced*, they might come to be healed by him. 1672.

The Preposition [in] signifies [in] in this Place more properly.

Page 17. He slightly passes over that Expression of *Paul*, 2 Cor. 5. 16. where he saith, *Henceforth know we Christ no more after the Flesh, but after the Spirit.* (Adduced by me to shew, that *Paul* preferred a Spiritual Knowledge of Christ to all other.) As if the Apostle were here only condemning earthly Thoughts of Christ, as if, as King of *Israel*, he should begin a temporal Kingdom: But for this Exposition we have only the bare Authority of his own naked Assertion.

Page 18. For want of a true Spiritual Understanding concerning what I mean by the Inward Blood of Christ, he bringeth forth his own malitious Guessings.

The *First* is, That *I seem to incline to justify, that which hath been charged upon some of my Brethren*, to wit, *That we are not such Fools, as to hope to be* Saved *by that* Jesus, *that died at* Jerusalem: As he hath no Ground to suspect such a thing from my Words; so there was never any Ground for such a Charge against any, owned of that People.

The *Second* is, That *perhaps I intend, that Christ, as Man, dwells in us.* There can none truly charge us with such Grosness, as to assert, The *Manhood*, or *Vessel*, that walked at *Jerusalem*, is in us; but

1672. if any of us have said, that *Christ, as Man, dwells in us*, they have said no more than the express Words of Scripture, 1 *Pet.* 3. 3, 4. *Let your Adorning be the hidden Man of the Heart*, Eph. 4. 24. *That ye put on the New Man.* Now what is this New-Man, but Christ Jesus? And therefore saith the Scripture, *Rom.* 13. 14. *Put on the Lord Jesus Christ.* Gal. 3. 27. *As many as are baptized into Christ, have put on Christ.* And this is Christ, which the Apostle travelled, that He might be *formed in* the *Galatians*, Gal. 4. 19. And whereof he admonisheth the *Corinthians*, that they should know Him *in them*, else they were *Reprobates*, 2 Cor. 13. 5. If it be hard for *W. M.* to take up the Meaning of these things, let him acknowledge his Ignorance in the Holy Scriptures, whose Language this is.

Christ's Indwelling in Man is spiritual.

In his *Third Section*, Page 19. he begins by offering to prove, *Our Principles have a Tendency to introduce* Paganism; and to contradict him, he reckons an Impertinency: But his ridiculous Vanity herein will appear, by looking upon Page 24. of my last. Neither bringeth he any Arguments to prove this, but such, whereby he might conclude the same against the Apostle *Paul.* The *Quakers*, saith he; *speaks of a Light within, to which who take heed, need no Teacher:* And the Apostle speaks of a Knowledge or Light under the New-Covenant, where there is no need of a Teacher, *Heb.* 8. 10, 11. So if the Tendency of the Apostle's Words be not to introduce *Paganism*, neither are ours. And because that *W. M.* finds, that notwithstanding of this we dispise not Teaching, but are led even by that Light, to hear and to receive the Ministry of them whom God sends; he concludes, that herein we are Inconsistant: adding, That *some of us have been heard to say, That we only taught to bring People off from other Teachers to mind the Light within, that*

The *Light* no introduction to *Paganism.*

that then they will need none; which he concludes, *would quickly make them like such, among whom the Name of Christ is not in Remembrance.* But he might as well seek to infer the like Hazard and Contradiction from the plain Words of the Apostle, 1 *Joh.* 2. 27. *Ye have an* Anointing, *and ye need not, that any Man teach you; but as the same* Anointing *teacheth you of all things:* And yet in the mean time was teaching them. 1672.

As for that Story mention'd by him, *Of a certain Dying Man in* Aberdeen, *whom two* Quakers *pressed so much to mind Christ within:* It inferreth nothing for his Purpose; for that Dying Person had abundance of the outward Knowledge of Christ, and they needed not Preach that to him, which he knew; therefore was he sensible of the Seasonableness of their Advice, saying, (as I am certainly informed by one of the two) *How good a thing would it be for an old dying-Man like me, to know that Christ within, which ye speak of!* The inward Knowledge of Christ preferred before the outward.

He bringeth not any thing of weight in his *Fourth Section*, as *Reply* to that which is contained in the 20th Page of my last, where I shew, " We do no ways confound the *Light-Giver* with " the *Light*, or Enlightning given: The Reason alledged here is, because we call that Light Jesus Christ, *wherewith all Men are enlightned*; which implyeth no more his Consequence, than that usual Expression, that *it is the Sun, by which we are outwardly enlighted*, implies any confounding of the Sun with the Beams.

Whereas in his last he said; *There was a certain Light in all Men, and that as the Remainders of God's Image in him, since the Fall*; in the End of Page 24. he explains it to be the Light of Reason and Understanding, and thereby makes the Reason of Man all one with Christ and the Spirit; which Page 10. and 22. he granted to be *in Wicked Men, as to common Operations.*

1672. After that he laboureth much in his *Fifth Section* to prove, *That Man retaineth some Good since the Fall*; he instanceth nothing but the *Soul*, which he saith, *is good and precious, and of great Excellency and Worth, and retains a Similitude to the Image of God, as being Spiritual and Immortal.* Where it is observable, That he grants, the Souls of wicked and unconverted Men to be of great Worth and Excellency; and yet he denies the Works of the pure Spirit of God to be of any Worth or Excellency, and that because the Soul has a Share in them. If so be, the Souls of wicked Men are conform'd to the Image of God, because they are Spiritual and Immortal; then are *Devils* also conform to the Image of God, for they are also Spiritual and Immortal in the same Sense, that the Souls of wicked Men are.

W. M's. Confusion.

Lastly, I desire the Reader may here observe, how he hath entirely omitted that Part of Page 21. of mine, where I shew, "How and in what "Sense the Light is to be understood, or called "the Light of Nature, and of what Nature? Therein clearing us from the Aspersion of *Pelagianism*. By which Omission it may appear, how willing these Men are to *Calumniate* us, and apt to pass by that which tends to our Vindication.

Page 25. *Head* 5. *Sect.* 1. He alledgeth, *We vilify the Scriptures*, and that because we confess, *That the End of our Meeting is not to Read them, but to wait on God*; adding, that therefore *we make an Opposition betwixt Reading the Scriptures, and Waiting on God.* But as this Conclusion hath no Proof, so it is most Inconsequential: As if nothing could be *distinguished*, except it were *opposite*: According to which he might Argue, that *because preaching and praying are not all one, therefore they are opposite.* That some have been countenanced of God in Reading the Scriptures, is not denied by us; and therefore the bringing of it

Reading the Scriptures is owned.

it forth againſt us, is wholly Impertinent. 1672.

And whereas he avers, *That the Reading of the Scripture is the Means of having the Word of God to dwell richly in us*, alluding to *Col.* 3. 16. He ſhould have firſt prov'd the Word there mentioned to be the Scripture, before he had been ſo haſty to draw his Concluſion.

His alledging ſome Paſſages, where *Chriſt and others ſpake upon ſome Words of Scripture*, ſaith nothing to the Purpoſe: For as I confeſſed, is was ſometimes uſed by them; ſo I told him, it was alſo frequent among us. But the Queſtion is, Whether their ſetled Cuſtom of ſpeaking upon a Text be according to Scripture? And thereupon I ſhew him, how Chriſt and his Apoſtles did preach without it; as Chriſt, *Matt.* 5. and in many other Places, : And *Paul* to the *Athenians:* But this of *Paul* mentioned by me in my laſt, he hath left unanſwered.

And in Anſwer to 1 *Cor.* 14. 29, 30, 31, *For ye may all Propheſy one by one*, &c. He ſaith, *This will not conduce to keep up the ſucceſſive Talking of* Quakers; alledging it to be reſtricted to the Prophets, *which* (he ſays) *it will be hard to prove our Preachers to be:* Adding; *That it maketh not againſt their* Way, *becauſe* Miniſters *ſpeak among them* two *or* three. Here though in Relation to us he reſtricts this Place to the Prophets, yet in Relation to himſelf he doth it not; elſe he muſt prove their Miniſters, that ſo ſpeak, to be Prophets, as he deſires me to do our Preachers: Now this he cannot, ſince he ſays peremtorily Page 97. *That ſuch a thing is ceaſed.* And therefore this may ſhew, how he twines and wreſts the Scripture, to make it anſwer his corrupt Ends. It is a manifeſt Shift, to avert the Strength of this Place, where the Order of the Church, which is quite contrary to theirs, is expreſly mentioned, To run to the Matter of Women's Speaking, thereby to

Propheſying reſtricted only to Prophets by *W. M.* falſly.

1672. make a Degreſſion to a new Debate; (which hath been largely defended by us, and particularly by *Margaret Fell* in a Book never yet anſwered) And as to the place alledged, we have often ſhewn, how it cannot be underſtood in a rigid literal Senſe, elſe it would contradict the ſame Apoſtle, 1 *Cor.* 11. 5. where he propoſeth to *Women* the Method and Manner of their Behaviour in their publick *Preaching* and *Praying:* The Promiſe was, that the *Daughters* as well as the *Sons* ſhould Propheſy, *Joel* 2. 28. *Acts* 2. 17.

As a *Second Reaſon* of our vilifying the Scriptures, he adds, and that by way of Deriſion, *They will not have the Scripture called their* Maſter's Letter *(No forſooth) their Maſter's Letter is writ in their Hearts*, &c. *Anſw.* Here his Malice hath not only led him fooliſhly to deride us, but the Apoſtle, yea, God himſelf. For the Law of God is our Maſter's Letter, and this is in our Hearts, if we be under the New-Covenant, *Heb.* 8. 10. *I will put my Laws into their Minds, and write them in their Hearts*; and Verſe 11. *They ſhall not need every Man to teach their Neighbour, for they ſhall all know me*, &c. His Argument taken from *Chriſt's writing to the Seven Churches of* Aſia, makes nothing againſt us, except he will be ſo rediculous to aver, that theſe Churches had no *Rule*, nor Knowledge of their Maſter's Will, before they received that writing; which if they had, it was not there only. And this was that Incumbent to be proved, for which that Example was brought; for the Teſtimony of Chriſt through his Servants, whether by Word or Writ, is dearly owned by us, as hath often been declared.

The Law of God is our *Maſter's Letter.*

With the like Impudence he concludes, *That we bend our Strength to evacuate the Authority of the Scriptures, and confirm negligent* Atheiſts *in their contemptous ſlighting of them*; becauſe we ſpeak

ſpeak of walking, or doing our Work by the immediate Counſel of God. But he might as well babble againſt the beloved Diſciple, 1 *Joh.* 2. 24. *Ye have received an Anointing, and ye need not that any Man ſhould teach you*; and yet was then *teaching* them himſelf without Contradiction. As for that Scripture, *Joh.* 12. 24, 48. which he deſires us to read, we find not, how in the leaſt they ſtrike againſt our Principle: for as it is without Doubt to us, that the Words which Chriſt ſpake, will ſtand in Judgment againſt him and his Brethren, becauſe while in Words they pretend to exalt it, both in Principle and Practice they vilify and deny it. 1672. The Anointing is no confirming of *Atheiſts*.

As a *third* Reaſon he alledges, *We prefer our* ſilent Waiting *to the Reading of Scriptures, as if we muſt firſt come to this, e're we can know the Scripture aright*; adding, *that this* Waiting *is defined by us, To be a ſilent Poſture of the Heart, without thinking Good or Evil.*

Anſw. Theſe *Thoughts*, which we ſay ought to be excluded from Waiting, are Man's own Thoughts; not ſuch as the Spirit of God furniſheth him with: And it is great Ignorance to ſay, That without this we can uſe the Scriptures aright; ſeeing *the Things of God knoweth no Man, ſave the Spirit of God*, 1 Cor. 2. 11. As for his own Imaginations, which he ſubjoins concerning our Waiting, they ſignify nothing; becauſe alledged without any Proof: We deny not, but that *Faith, Hope* and *Charity* is exerciſed in waiting, yet not without ſuch Thoughts, as proceed from the Spirit of God. And whereas he finds, we clear our ſelves of this Calumny of being *Vilifiers of the Scripture*, by ſhewing, how much it is our Deſire to try Doctrines by them; he alledgeth: We *have herein been ſuſpected of Juggling*; the Proof is, *R. Farmer ſaith ſo.* But *R. Farmer*'s ſaying and *W. M*'s ſaying is all one in this *Waiting* excludes Man's own Thoughts.

1672. Matter; neither of them are to be truſted without Proof. Now the Reaſon, becauſe we ſay, that the Scriptures are not the Saints Rule of *knowing God* and *living* to Him: But this is juſt to beg the thing in Queſtion.

That Story mentioned by him, of a *Quaker's telling a certain Woman in* Aberdeen, *that ſhe might as well read a* Latin *Book, as the Bible*, doth no ways prove, that we are againſt trying of Doctrines by the Scripture; ſeeing the *Quaker* he ſpeaks of, might have had good Reaſon, to look upon that ſuppoſed Religious Woman, as one alienated from that Spiritual *Key* of *David*, which can alone truly open the Scriptures, and ſo might well tell her; ſhe would do well firſt to come to that, elſe her Reading might be ſo far from profiting her, that ſhe might come to wreſt them to her own *Deſtruction*, 2 *Pet.* 3. 16.

Sect. 2. Page 20. He begins with acknowledging, *That ſomething may be accounted the* Declaration *of ones Mind, which is not his* Word: Tho' Page 12. of his Dialogue, he *could not but ſmile at it, as Irrational.*

To prove the Scriptures to be truly and proly called the Word of God, he ſubjoineth, *That the Precepts of the Scriptures were uttered and ſpoke of God.* But in anſwer to this I ſhew him Page 26. of my laſt, that the Properties peculiar to the *Word*, cannot be ſpoken of the *Scripture*, but of the *Inward* and *Living Word.* To which he replies nothing, only tells; *There is a twofold Word, a Co-eſſential, Co-eternal Word, and a Spiritual Word; the Temporal expreſſed Word, or the Word written in Time.* But ſeeing he pretends to be pleading for the Scripture, he ſhould have uſed the Language of it, and not ſuch ſtrange Anti ſcriptural Expreſſions, which are not to be found in all the Bible. Where doth he read of a *Spiritual Temporal, expreſſed Word?* A Part of my

The outward and inward Word diſtinguiſh'd.

my Arguments ſhewing, that theſe Scriptures, *Hoſ.* 1. 1. *Joel* 1. 1. *Iſai.* 38. 4. are underſtood of that *Word*, from which the Scriptutes are given forth; he hath but mentioned, not anſwered: For I told him, Page 26. of my laſt, that where it is ſaid, *The Spirit of God came upon ſuch a one, or to ſuch a one*, that therefore the Scripture is the Spirit: And ſo as do the *Socinians*, call the Writings of the Prophets and Apoſtles the *Spirit*, denying the Neceſſity of any other Spirit? This he hath wholly omitted. And indeed, he ſeems pretty much to incline to the *Socinians* in this Matter, for he ſays; *That the Scripture is the Sword of the Spirit, and that, becauſe Chriſt in his conflict with Satan ſaid, It was written.* But had this been Chriſt's only Sword, we muſt conclude, the Devil to have had the ſame; for he ſaid alſo, *It is written:* And according to this Doctrine, who hath a Bible in his Pocket, wanteth not the Sword of the Spirit: which favoureth of that *Popiſh Foppery, That the Sign of the Croſs puts away Devils*; but Experience teacheth us, both theſe Opinions to be alike ridiculous. 1672. Sword of the Spirit.

Upon this Occaſion in his Dialogue, Page 13. he aſſerted; *That it is all one to ſay, The Scripture ſaith, and God ſaith.* And whereas in Anſwer to this I told him, that they might be ſaid to be one, becauſe of their Agreement; yet were no more one, than the Sun-Beam and the Shadow is one, though they agree together. Becauſe he knew not, what to reply to this, he mentions a Part of theſe Words of mine, and ſubjoins by way of Anſwer to them, *That they tend to advance Humane Writings, and equal them with the Scripture, when they agree with what God ſaith.* Which as it is a manifeſt Shift, and no Reply, ſo it is a notable Impertinency to ſay; There is any *Hazzard of Advancing ſuch Writings, as truly*

1672. *ly agree with what God ſaith*; for upon what other Account are the Scriptures to be eſteemed?

Page 32. to prove, That *Word* mentioned *Mark* 7. which he fancies is ſaid to be made void, is not the *Living Word*, but the outward Precept of the Scripture; he ſays, *It is plainly held forth to be ſo*, without any further Probation.

He addeth, Page 34. *That it ſeems we think, they ſet up the Scriptures as an Idol, inſtead of that from which they come*; aſking, *If we did ever hear them call it the* Eternal Son of God, *that Saviour who died*, &c.

Anſw. Though we have not heard you term the Scripture, yet it is not without Reaſon, we ſay, ye ſet them up in Chriſt's ſtead. For I have a Letter under one of the preſent National Teacher's Hand, wherein he ſays, *The Scriptures are the alone Means of Salvation; yea, the alone Way, Truth and Life, and that none can be ſaved without them.*

A National Teacher's Belief of the Scriptures.

And I have heard another call the *Greek* Teſtament, *The only Foundation.* Now being theſe are the peculiar Properties of Chriſt, have we not Reaſon to ſay, that ſuch as aſcribe them to the Scriptures, put the Scriptures in Chriſt's ſtead? Though *W. M.* be pleaſed to term it *unworthy Dealing.*

Sect. 2. Page 35. he ſays; *It is not difficult to prove, that the Law and Teſtimony, mentioned* Deut. 8. 20. *was not an inward Law:* The Reaſon alledged is, *Becauſe the Prophet oppoſes, what is written, as no Light, if it agree not to the Law and Teſtimony.* But what then? Doth this prove the *Teſtimony* here not to be inward? He adds; *That let People pretend what they will to a* Law within, *if it agree not with the Scripture-Word, there is no Light in them; and that the outward Law gets the Name of the Teſtimony.* But granting him all this, it doth not in the leaſt follow, that

The Law and Teſtimony inward.

that the Law and Teſtimony there mentioned, was not *inward*. It is more obſervably ſtrange here, than in any other Place, with what ſhameleſs Confidence he aſſerts his own bare Aſſertions inſtead of Arguments. 1672.

After the like Manner, without anſwering a Word of what I infer, Page 27. of mine againſt him and his Brethren from *John* 7. 49. he concludes, *That Scripture fits us better than them, becauſe of our known, raſh cenſuring.* Upon which Suppoſition of his own he condemns us, as like to *Phariſees* without more ado: ſtill alſo by way of Reply to me, he ſays, *It is not propable, that Chriſt checked the Lawyer, in ſaying*, How readeſt thou? *Luke* 10. 26. not offering to add any further Probation. And as for what he ſubjoineth, Page 7. *That Chriſt uſed the Scripture about Divorcement, and in the Matter of the Sabbath*; it doth no ways prove them to be the only Rule; for as is ſaid, we are willing to try Doctrines by them.

Page 37. He ſaith; *It is falſe to affirm, that the Divine Authority of the Scriptures cannot be prov'd other ways, than by the Spirit's inward Teſtimony*: adding, *There are other Arguments, whereby it can ſolidly and convincingly be proved*; and for this he inſtanceth one which he ſays, *is excellently approv'd by* R. Baxter. What then? becauſe *W. M.* thinks, that Argument of *R. Baxter* will prove the Scriptures Authority without the Spirit; muſt we therefore be of the ſame Mind? I doubt very much, if *R. Baxter* think ſo much himſelf. Now *W. M.* his Deceit is very remarkable, in quoting ſome Words of *John Calvin*, where he ſays, *If he were to deal with Arguments, he could produce many to prove the Laws came from God; for that I never imagined, theſe Arguments could convincingly prove the Scriptures Authority without the Spirit*, (which is the thing in debate) it appears in the

Joh. Calvin's Teſtimony concerning the Scriptures.

1672. the very following Words, *Lib. Inſt.* 1. *c.* 7. *Sect.* 4. "But if we will well look to our Conſciences, "that they be not troubled with Doubts, and "ſtick not at every Scruple, it is requiſite, the "Perſwaſion, whereof we have ſpoken, be taken "higher than Humane Judgment or Conjecture, *viz.* the ſecret *Teſtimony* of the Holy Spirit. And a little after in direct Oppoſition, to wit, his Words, he adds; *This Word ſhall not obtain Faith in the Hearts of Men, if it be not ſealed by the Inward Teſtimony of the Spirit. It is neceſſary then,* ſaith he, *that the Saints Spirit, which ſpake by the Mouth of the Prophets, enter in our Hearts, and touch them livingly, to perſwade us, that the Prophets have faithfully delivered that, which was commanded them from on High*; and a little after, *This then is a Perſwaſion which requires no Reaſons:* And again, *This is a Perſwaſion, which cannot be Begotten, but by a heavenly Revelation.*

And in the Beginning of the next Chapter he adds, *If we have not this certainly higher, and more firm than all humane Judgment, in vain is the Authority of the Scriptures proved by Arguments.* This doth abundantly ſhew, how contrary *W. M.* is to *Calvin* in this Matter; and not to him alone, but to the whole Reformed Churches of *France*, who in their Confeſſion of *Faith*, agreed upon by the firſt National *Synod* they ever had at *Paris* (*Anno* 1559.) ſay thus, *Art.* 4. *We know theſe Books to be* Canonique, *not ſo much by the common Conſent of the Church, as by the Inward* Teſtimony *and Perſwaſion of the Holy Spirit.* And whereas he adviſeth me to read *Calvin* his 6th Chapter, but that it would prove too long a Digreſſion, I could eaſily ſhew, that we are no ſuch Contemners of the Scripture, as thoſe he there ſpeaks to. And what, if he contradict the Truth, which we and himſelf elſewhere acknowledge? I make uſe of his Teſtimony againſt *W. M.* and his Brethren,

The Synod at *Paris* concerning the Canonical Book in Scripture.

thren, even as he did the Teſtimony of *Auguſtine*, *Gregory* and others of the Fathers againſt thoſe of *Rome*, whom nevertheleſs he ſpared not to reject ſome times: Read *Inſt. lib.* 1. *cap.* 11. *Sect.* 5. *lib. cap. Sect.* 4. and in many other Places. Thus alſo is added that, which he adds about *Paſor*, whoſe *Tranſlation*, he ſays, *We follow in one thing, but not in another*; for we are not bound to follow him further, than he follows the Truth. Nor doth *W. M.* here produce any Argument to prove, that theſe Words, *Joh.* 5. 39. ſhould be, *Search the Scriptures*, and not, *Ye ſearch the Scriptures*, but his own bare Aſſertion; adding, *That Chriſt did not check them, when he ſaid*; *In them ye think to have Eternal Life:* Whereas the very following Words clearly import a Reproof, *Ye will not come to me that ye might have Life.* He ſays not, Seek for Life in the Scriptures, ye do well to think to find it there; but thus, *Ye think to have Eternal Life in the Scriptures, but will not come to me that ye might have Life.* 1672.

Ye ſearch the Scriptures, &c. 2 *pl. præf. Ind.* See *Paſor.*

He ends this Section, aſking; *Seeing I grant the Scriptures are Profitable for Doctrine, Correction, Reproof*, &c. *Why I deny them to be a perfect Rule?* But I never denied them; and I told him alſo, they were thus profitable, not to every Man, but to the *Man of God*, *i. e.* he that's led by the Spirit of God. Now to this he replies nothing; only tells me, *The Man of God is moſt commonly underſtood of the Miniſters of Chriſt Jeſus*; which though I ſhould grant him, what he either can or would infer from it againſt my Argument, he hath left unmentioned.

The Scriptures profitable to the Man of God.

Sect. 3. Page 40. He alledgeth; *The Voice and Teſtimony of the Father, which Chriſt ſpeaks of to the Jews, not to have been inward, deſiring the Reader to look to the Place:* And thereupon he cites *Joh.* 5. 36. where Chriſt ſpeaks of his Miracles, as a greater Witneſs, than that of *John.*

But

1672. But his Deceit is abundantly manifeſt; for the Place mentioned by me was, 1 *Joh.* 5. 10. *For this is the Witneſs of God, which he teſtified of his Son, he that believeth in the Son of God, hath the Witneſs in himſelf.* Now, this he hath wholly omitted; and mentioned another in the ſtead of it, which makes nothing to the Purpoſe. I deny not, but the Miracles were a a greater Witneſs, than that of *John*; but then will it therefore follow, that the inward Teſtimony of the Father is not greater alſo? This was the Matter in Queſtion. After the like Manner he concludeth the Voice ſpoken of *Joh.* 5. 37. *Is not inward, but outward*; citing for Proof *Matt.* 3. 27. 2 *Pet.* 1. 17, 18. the one is the Voice heard at Chriſt's being Baptized; the other at his being Transfigured: But what Way he ſeeks to infer from thence, That the Voice of the Father here ſpoken of by Chriſt to the *Jews*, was not inward, but outward, he hath left unmentioned.

Likewiſe the Expoſition he adds unto this Place, as if Chriſt were only here reproving the Ignorance of the *Jews*, whoſe Predeceſſors had heard ſo much of God; It would be the better received, that it had ſome other Bottom, than his own meer Aſſertion.

Page 14. He confeſſeth; *That where we are deſired to try the Spirits, there is no mention of trying them by the Scripture:* And to my Queſtion, asking, If there be any ſurer way of *trying* of *Spirits*, than by the *Spirit* of *God?* He returneth no *Reply*, but another *Queſtion*, viz.

Whether there be any ſurer Way, than that for which the Bereans *were commended?*

Ananias and Sapphira were diſcerned by the Spirit.

I *Anſwer*, Yes, by the *Spirit*: *Peter* could never have diſcerned *Ananias* and *Sapphira* by the *Scripture*, and yet did it by the *Spirit*. To ſay (as he does) *That this was a Matter of Fact, and not of Doctrine, and that it was Extraordinary,* is a meer

a meer silly shift; for it was only by the *Spirit* of *God*; which is so ordinary to Christians, that none can be truly *one without* it, *Rom.* 8. 9. *If any Man have not the Spirit of Christ, he is none of his.* And if this *Spirit* can discern the secret *Hypocrisy* of the Heart in matters of *Fact*, far more the *Errors* and *Mistake* of the Understanding, in matters of *Judgment*, which all grant to be more Obvious. 1672.

And though I never averr'd, that *John* excluded all External Rules, by pointing to the *Anointing*; so his Assertion to say, *That the* Anointing *directeth us to the Law and to the Testimony, as supposing it to be outward*; is but to beg the thing in question already refuted.

Page 43. As he affirmeth; *That Man's being deluded proceeds not from the* Scripture, *but their own* Blindness, so he acknowledges, *That falling in* Delusion, *proceeds not from the* Spirit, *but from the Tricks and Deceits of* Satan; and thereby he hath clearly confessed, what is asserted by me *page* 30. and not answered. And whereas he adds, *That leaning to the Spirit, and forsaking the Scripture, provokes God to give Men up to strong Delusions:* which he illustrateth by the Example of one *J. Gilpin*, once a *Quaker*, who by *hearkening to a Voice within, was put upon Mischievous and Detestable Practices.*

I *Answer*; He hath not proved, that we forsake the *Scripture*; nor will one Man's being deceived, by hearkening to a *Voice within*, prove the *Spirit* not to be a certain *Rule*; more than (as himself acknowledges) *The* Pharisees *having the Scripture in such high Esteem, and accounting them their Rule*, will prove, their *Delusion* proceeded *from them.* That Story of *Gilpin*'s was largely answered about five Years ago by *E. B.* and *C. A.* who have laid open his Deceit and Wickedness; neither can any of these Ridiculous *J. Gilpin's* Story answered.

Pranks

1672. Pranks (granting the Matter to be true) which he pretended to do by a *Voice within*, while appearing to be among us, prove the *Insufficiency* of that *Light* we Preach, or the Hazard of following it, more than his beastly *Drunkenness*, and open *Prophanity* (naturally known in the Garrison of *Carlisle*, where he was a Soldier) proves, he was led by the *Scripture* (which it is like he then pretended, was his *Rule*) unto these wicked Practices, which were the best Fruits of that Repentance *W. M.* seems so much to congratulate in him. Such filthy Dross, whom God purgeth out from among us, are fittest Persons to be Proselyted by him and his Brethren: And truly we are well rid of them, and can heartily spare such unto them; *They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest, that they were not all of us*, 1 Joh. 2. 16.

Page 43. He says, *That though the Scripture be sufficient for discovering of Delusions, and ending of Differences* in genere Objecti, *yet the Spirit is* necessary, *in genere Causæ Effectivæ*. Now this *Necessity* of the Spirit, he saith himself, is, *That we may be right Discerners for removing our natural Depravedness:* And now granting, the *Scripture* were sufficient in this Manner; will it therefore follow, that the *Spirit within* is not the *Rule*? Which was the Thing to prove in this Section. In so far as he acknowledges this *Necessity* of the *Spirit's Work*, he hath yielded to the *Truth*; yet it is observable, how in Contradiction to the *Truth*, he overturns it all again.

Page 47, 48. Where he expressly Pleads, *For Preaching upon, and using the Scriptures, without the joint Concurrence of the Spirit*; alledging, *I have no ground to say, they ought not so to do.* Then Consider; *First*, he said, *The* Spirit *was* necessary

neceſſary *to remove the Depravidneſs of our Nature, that we might be Diſcerners*, But now he ſays, *We ought to uſe the Scripture without the Spirit, though our Nature be depraved; yea, tho' we be in no Capacity to make a right Diſcerning.* And here he hath notably manifeſted his Affinity with the *Jeſuites*, *Arminians*, *Socinians*, *Pelagians*, and *Semipelagians*, in ſaying, *How many cold Hearts have been rubbed and chafed unto ſpiritual Heat, by reading and talking of the Scripture:* For is not this to ſet Nature a work, and to grant a Capacity in Man to beget Spiritual Heat without the joint Concurrence of the Spirit? And this is altogether agreeable to that known Maxim of the *Semipelagians*; *Facienti quod in ſe eſt, Deus non denegat Gratiam:* i. e. God will not deny him Grace, that doth what in him lies. And hereby the intelligent Reader may perceive, how much nearer a kin our Adverſaries are to theſe Errors than we, notwithſtanding they ſo falſly and frequently brand us with them in their Pulpits, and elſewhere; as alſo, that it is meery Conſtraint, when they are hardly put to it, that they now and then, and that in Contradiction to themſelves, let a Word or two drop concerning a neceſſary Work of the Spirit. 1672. *Jeſuits, &c. Doctrine of the Scriptures.*

Sect. 4. Page 45. He alledgeth; *There is no convincing People by this Rule of the Spirit within, becauſe each Way may pretend to the Guidance of his Spirit, and ſo both remain obſtinate:* adding, *That according to them the Scripture is the Rule, which lieth patent to both Parties; and though it do not actually convince the Stubborn, yet there is enough in it to ſatisfy any Inquiſitive Adverſary.*

Anſw. And is not that Spirit ſufficient to ſatisfy any inquiſitive Adverſary, that's willing to be undeceived, which ſearcheth all things, even the deep things of God? There is no Inconvenience can be preſſed from making the Spirit a Rule

1672. or Guide, but the same recurs by making the Scripture one. For is it not laid Claim unto by Persons quite different in Judgment, yea, both sometimes to one Verse, and will have it speak opposite to the other? If it be said, That *Scripture being compared, explains it self*: Has not such, as have so compared, been found incessantly to jangle even in their comparing of it? And this *W. M.* cannot deny; but this hath been, because one or both Parties have been estranged from the true Testimony of the Spirit. What is then the *Ultimate Recourse*, that can only resolve all Doubts even concerning the Meaning of the Scripture, but the certain Testimony of the Spirit? For if the Scriptures be only certain, because they came from the Spirit of God; then the Testimony of the Spirit must be more certain than they; according to the received Maxim of the Schools, *Propter quod unumquodque est tale, id ipsum magis est tale*: That which makes a thing certain, must be more certain than it. And this arguing against the Certainty of the Spirit, checks not only at the Certainty of the Saints *Faith* now from the Light within, and the Assurance of Knowledge, but at the Faith and Knowledge, which all the Saints and Holy Prophets had, not only before the Scripture was writ, but even in their Writing of them. We are in no greater Hazzard to be deceived now, than they were then; therefore the Apostle notably reproves such Pratlers against this Certainty, 1 *Joh.* 4. 6. *We are of God, he that knoweth God, heareth us, he that is not of God, heareth not us: hereby know we the Spirit of Truth, and the Spirit of Error.*

Men of different Judgments claiming the Scriptures without the Spirit fallly.

The certainty of the Testimony of the Spirit.

Page 48. He asks, *Why I complain for his improving* Isa. 59. 21. but mentions not one Word of that part of Page 33. of mine, wherein I shew him how this Scripture made against him,

as

as holding forth *God's putting Words in Mens Mouths*; which they deny, as a thing ceaſed: This the Reader, by looking to the Place may obſerve, that the Lord there promiſes, his Spirit and Word ſhall continue to direct his People, is not denied. 1672.

In his Dialogue Page 16. he ſays; *That the Scriptures cannot be ſaid to be a dead Letter, becauſe they are called killing:* And whereas I told him Page 33. of my Anſwer, "That as dead "Things do kill, if fed upon; ſo if Men feed "upon the Letter of the Scripture without the "Spirit, which is the Life, they will kill: He ſhifts a Reply to this, telling me, *The Scripture is called* killing, *as being the Miniſtration of the Law, which threatens Death againſt the Sinner.* What then? doth it therefore follow, that they are not dead, and deadly to ſuch as feed upon them without the Spirit, which giveth Life? It is an apparent malicious Paſſion, to add; *That the drinking in of the Lifeleſs, Poyſonous Opinions of the* Quakers, *will prove hurtful to the Soul.* Seeing he bringeth not the leaſt Shadow of Proof for it. I obſerve, that he intitleth this Section, *The* Quakers *Way ineffectual to convince an Oppoſer:* And yet how is it, that he and his Brethren, are ſo afraid, that it ſpread, and are daily ſo much crying out and clamouring againſt it as dangerous, intreating and beſeeching People to beware of us, and comparing our Words and Writings to *Poyſon*, as that which is ſo ready to gain Ground? I ſay, how comes it, that they are ſo preſſing in their importunate, and often reiterate Pulpit-Exhortations to the Magiſtrates, to ſuppreſs, impriſon us, and break up our Meetings, as ſuch, againſt whom their Labours will prove altogether fruitleſs and ineffectual, if not aſſiſted by the external Sword.

How the Letter kills.

Prieſts call for the Magiſtra es Sword to defend their Doctrine againſt the *Quakers*.

1672. Sect. 5. P. 49. He undertakes to compare us with *Papists*, as having learned our Language about Scripture from them: but herein he hath notably manifested both his Self Contradiction and Ignorance. He alledgeth; *We agree with* Papists, *in that we say. If the Delusion be strong in the Heart, it will twine the Scriptures to make them seem for it; and in that we say. they are dead, and occasion Sects and Janglings*; whereunto we always add, *because the Spirit is wanting*: And yet in this Sence he fully grants it himself, Page 43. saying, *It is granted, that deluded Souls do wrest the Scriptures*, &c. He concludes us one with *Papists*, for saying, *There was a Rule before the Scriptures*; And yet grants it himself, *p.* 46. in confessing, *The Scripture was not a Rule to such Saints, as lived, before it was writ*; Such then had some Rule before the Scriptures. Thus far as to his Self-Contradictions. As to his Ignorance; Can there be any thing more sottish, to compare us with *Papists*, for our preferring and calling the Light *within*, as that which only makes the outward Dispensation of the Gospel profitable; and for our saying, that the Scripture is both our Teacher, and our Copy, according to which if we walk, we may profit without going forth for a Copy; seeing it is known, none to be more Enemies to these Doctrines, than *Papists*? And if we deny the Scripture to be the principal and compleat Rule of Faith, that proves us no ways to agree with *Papists*; except we all agreed with them, concerning what is the Rule of Faith: wherein we differ wider from *Papists*, than our Opposers. Therefore that Sentence of *Tertullian*, viz. That *Christ is always Crucified betwixt two Thieves*, is impertinently objected by *W. M.* against us; and if the Lord will, it may in due Time be made appear to publick View, that it far better suits our Adversaries.

The Saints had a Rule before the Scriptures were writ.

He

He looks upon it as a great Abſurdity, Pag. 51. *To deny, the more ſure Word of Prophecy, mentioned* 2 Pet. 1. 19. *to be the Scripture:* alledging, *I ſhould have confuted the Apoſtle, who expounds it ſo,* Verſ. 20. But before he had been ſo peremptory in his Concluſion, he ſhould firſt proved, that the Apoſtle mentions theſe Words by way of Expoſition to the former. Seeing he thinks himſelf ſo ſecure here, why did he omit to anſwer that Part of Page 32. of mine, where I told him; that ſeeing the Scriptures have all their Sureneſs from the Spirit, they cannot be *more ſure* than it? For to ſay, that Scripture is more ſure as to us, being a ſtanding Record, than a *tranſient Voice* from Heaven, which may be miſtaken or forgotten, anſwers nothing; ſeeing that more ſure Word we ſpeak of, is not a tranſient Voice, but that Word of God, which is always with us, nigh us, in our Hearts, if we be willing to hear it and regard it; and can far leſs be either forgotten or miſtaken, than Scripture; for it ſpeaks plain, home and near, even to ſuch ſome times, who would willingly both miſtake and forget it, *Heb.* 4. 12. 1672.

The more ſure Word of Prophecy is not the *Scripture*, but the *Spirit*.

Though I could freely refer his Sixth Head, concerning *Juſtification*, to be compared by the Judicious Reader with that which is contained from Page 34. of my laſt, to Page 48. as being a confuſed Maſs, which needs no further Refutation; yet becauſe he make a great Noiſe here, I ſhall ſubjoin theſe few Obſervations a little to unvail him in this Matter.

And in his firſt Section, from Page 52, to 58. I obſerve, how haſtily he paſſes over the Charges laid by me to his Door, Page 43. Which becauſe he cannot clear himſelf of, therefore he hath not Leiſure to anſwer.

Secondly, I obſerve, how, after he repeats my Words of our Sence of *Juſtification* (which the

1672. Reader may see at length, Page 40. of my first) he can say nothing against them; but only I seem to insinuate, they had no need of *inward Righteousness*. It appears, his Guilt has made him so Jealous in this thing, as if I had been reproaching him; where I only give an Account of my own Belief. His accusing or suspecting me of Fraud or Cheating, signifies nothing, except he produce some Reason for it.

Justification before God is the Making a Man just by an inward Righteousness.

In order to discover this, he proposeth; what may be the Sence of the Word *justify* in Scripture, as it imports the Sinners *Justification* before God? Which he determinately affirms, only to be a *pronouncing*, or accounting a Man *righteous*, and not a making him so: citing for Proof *Prov.* 17. 15. Though [*justify*] in some Places may be so understood, as in this, which indeed hath no Relation to the Sinners *Justification before God*; yet where it hath such a Relation, it may be understood otherways, *viz.* A *making a Man just*: as in that notable Expression of the Apostle *Paul*, 1 Cor. 6. 11. *But ye are washed, ye are sanctified, ye are justified, &c.* For if [*justify*] here were not to make Men *righteous*, but only to impute them or account them so, then *Washing* and *Sanctifying* were not real, but only imputative also: And at this rate the *Corinthians* could not be esteemed truly washed of their Sins, which the Apostle mentions in the former Verse, such as *Stealing*, *Drunkenness*, *Covetousness*, but only thought or imputed so: And this were to make the Christian Religion a Cloak for all Wickedness, as if Men were not by it truly cleansed of these Evils, but on the contrary fostered in them. In these Places also Justification was taken in Relation to *inward Righteousness*, Rom. 8. 30. *Whom he called, them he also justified, and whom he justified, them he also glorified.* Rev. 22. 11. *Qui Justus est, Justificetur adhuc*, for so the *Greek* and *Latin* hath

Imputative Righteousness a Cloak for Wickedness.

hath it, which being rightly translated, is, *He that is Just, let him be justified still.* It is to be observed, that I deny not, but the Word [*justify*] is sometimes taken in Scripture for *pronouncing* Men just; though he falsly seems to insinuate the contrary. 1672.

Thirdly, I observe his alledging, That *our speaking of being Justified by Christ revealed in us, is a falling in with the* Popish *Sence of Justification*; adding, That *our more full Agreement with them doth appear in that, wherein I say we differ from them.* But here his shameless Dis-ingenuity is manifest, in that he hath not answered at all Page 34, 35, 36. of my Last, as to that wherein I shew our Dis-agreement with *Papists*; and how this manner of *Justification* by the Indwelling of Christ is denied by them, and particularly disputed against by *Bellarmine.* For to prove our supposed Affinity with *Papists*, and imagined Opposition to *Protestants*, he formeth a Question, *viz.*

What is that, which causeth a Man to stand pardoned and so Just before God, and for which he is pronounced Righteous? Adding, *That the* Papists *have herein recourse to* infused Righteousness, *but* Protestants *to the* imputed Righteousness *of Christ, namely, the Satisfaction and Merit of his Death.*

But here is to be observed, how confusedly he hath tumbled things together, that ought to be distinguished; whereby he may the more securely lurk under them. Tho' Originally the Cause of both be the infinite Love of God, in which Christ was given, who offered up himself a most sweet and satisfactory Sacrifice, as the Ransom, the Atonement, the Propitiation for our Sins; but as to our being *Justified*, it is by Christ and his Spirit, as he comes in our Hearts truly and really to *make us righteous*: which, because we

Our *Justification* is by Christ and his Spirit.

1672. are thus made, therefore are we accounted so of him, as the Apostle plainly intimates in 1 *Cor.* 6. 11. That it is by the Spirit of God we are *justified:* Nor is this any Connivance with *Papists*, who, as is abovesaid, deny *Justification* in this manner. And it is but to befool Children and simple Ignorants, that he covers himself so such with the general Term of *Protestants*, as if our Doctrine were generally denied by all such; seeing many, and that very famous *Protestants* have been of our Mind, and have eagerly pleaded for this *Real Righteousness*, as to *Justification*, against his Sence of it; particularly *Osiander*, one of the first and most renowned Reformers of *Germany*, who not without Ground averred, *Luther* to be of this Judgment.

The Testimony of some of the first Protestant Writers, concerning our *Justification* in the Life of Christ.

And *Melanchthon*, in the Apology of the *Augustan Confession* saith, *To be* Justified *in Scripture not only signifieth to be* pronounced just, *but to be made* just, *or regenerate*. *Johannes Brentius* and *Chemnitius* admit also of the same Signification; so *Epinus* and *Bucenus* include in *Justification* not only *Forgiveness* of *Sins*, but *Regeneration* and *Righteousness* wrought in us. And *Borbeus* (*sive Cellanus*) a German Protestant, and Professor of Theology at *Basil*; *In the Imputation*, saith he, *by which Christ is ascribed and imputed to Believers for Righteousness, both the* Merit *of his Blood, and the* Holy Spirit *given unto us by the Virtue of his Merits, is equally included*; *and thus*, saith he, *we shall consider wholly Christ proposed to us unto Salvation, and not a Part of Him*; Lib. in *Gen.* Page 162. Again pag. 169, *he saith*; *In our* Justification *Christ is considered, who breatheth and liveth in us*; viz. *Put on by us through his Spirit.* And page 181. he saith, *The Form of our Justification is the Divine Righteousness, whereby we are formed Just and God*; *this is Jesus Christ, who is esteemed our Righteousness, partly by the*

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Forgiveneſs of Sins, partly by the Reſtauration and Renovation to Integrity, loſt by the Fall of the firſt Adam; *He being put on by us, as the new and heavenly* Adam, *of which the Apoſtle*, Ye have put on Chriſt, *put him on, I ſay, as a Form*, i. e. *the Wiſdom, Righteouſneſs and Life of God.* And *Pareus de Juſt. Cont. Bellar. lib. 2. cap. 7. pag. 469. We*, ſaith he, *neither ever ſpoke nor thought the* Righteouſneſs *of Chriſt to be imputed to us, that by it we were and might be named formally Righteous, as we have oft now ſhewed; for ſurely, that ſhould no leſs fight with Reaſon, than if one quite abſolved in Judgment, ſhould ſay, he were formally Righteous by the Mercy of the Judge.* Theſe are the plain and poſitive Expreſſions of ſeveral famous *Proteſtants*; though *W. M.* reckons *G. Kieth*'s Words, mentioned by him *Page* 55. as *Popiſh*, which are nothing different from theſe. And of late *R. Baxter* (whom *W. M. pag.* 37. terms, *A Judicious Servant of God*) holdeth this Doctrine throughout, in his Book termed, *Aphoriſms of Juſtification*; who *pag.* 80. ſaith; *That ſome ignorant Wretches gnaſh their Teeth at this Doctrine, as if it were flat* Popery, *not underſtanding the Nature of the* Righteouſneſs *of the* New Covenant, *which is all out of Chriſt* in our ſelves, *though wrought by the Power of the Spirit of Chriſt.* Page 195. he ſaith; *How this differeth from the* Papiſt, *he need not tell any Scholar, who have read their Writings.* Hereby the Intelligent Reader may obſerve, how ridiculous, if not malicious *W. M.* is, in making ſuch a Noiſe, as if we were in this Matter. either going with *Papiſts* or oppoſing *Proteſtants.* 1672.

In his ſecond Section, *pag.* 58. tho' he would be making a great Buſſle of our ſpeaking of *Juſtification by Works*, yet in the very Entry he cannot deny, but he is for it, according to the true

1672. true Sence and Meaning of the Spirit: And therefore it remains to prove, that ours is not ſo.

His alledging from ſome Words of *Samuel Fiſher*, where he ſpeaks of *Works having Merit*, ſaith nothing; for the Queſtion recurs concerning the Signification of the Word *Merit*, which we uſe in a qualified Sence: for we ſay, That Works are no otherways *Meritorious*, than as they are rewarded; *Merit* and *Reward* being relative Terms, as I told him in my laſt, to which he returneth no Anſwer. And thus is ſolved *Samuel Fiſher*'s Uſing of that Argument, mentioned by him *Page* 60. (to whom he fooliſhly ſuppoſes, I cannot reconcile my ſelf, without being of a higher Strain, than for a Reward of *Merit*) to wit; That as *Condemnation* is the Reward of *Evil Works*, ſo *Eternal Salvation*, and conſequently *Juſtification* is the Reward of *Good Works*. Now, *Merit* in a qualified Sence doth not import an abſolute Deſert, according to ſtrict Juſtice, as on our Part; but a Suitableneſs, Agreeableneſs, or Congruity, according to theſe Scriptures, *Matt.* 3. 8. *Bring forth Fruits worthy of Repentance*; the *Greek* Word ἀξίους which ſignifieth *Meritorious*, or *Worthy*: And the ſame *Greek* Word is uſed in theſe other Scriptures; 1 *Theſſ.* 2. 12. *Walk worthy of God*, 2 Theſſ. 1. 5. *That ye may be counted Worthy of the Kingdom of God.* And thus *R. Baxter* ſpeaketh of *Merit* in the Book above-mentioned, *page* 90. *In a large Sence*, ſaith he, *as* Promiſe *is an* Obligation, *and the* Thing promiſed *is called* Debt, *ſo the* Performers *of the* Conditions *are called* Worthy, *and their* Performance, Merit; *though properly it is all of Grace, and not of Debt.*

Works are Meritorious by the promiſed Reward upon Conditions.

Moreover, whereas *Auguſtine*, *Bernard* and others of the Fathers uſe the Word *Merit* in this qualified Sence, *W. M.* and his Brethren can give it the Right Hand; but where we uſe it (notwithſtanding

ſtanding we tell them the Simplicity of our Meaning) we muſt be upbraided with *Popery*. 1672.

It is here obſervable, how he turns it to my Reproach, *That I ſeem to draw near, in the leaſt, to any of the moderate Sort of* Papiſts: And yet as to things, wherein I charged him of *Affinity* with them, he returneth no ſolid Anſwer, but ſays; *I muſt not be credited:* Yea, he plainly not only draws near, but fully acknowledges his Agreement with them, ſaying; *They hold ſome things common with the Orthodox.* *Papiſts and W. M. agree*

His *Third* and *Fourth Section* containeth not any thing of a ſolid Reply to that, which is writ from Page 36. to 44. of my laſt, which the Reader by comparing them may eaſily obſerve: He begins, alledging; *That* Rom. 3. 28. Gal. 2. 19. *muſt exclude all Works, even the Works of Chriſt in us; and that, becauſe the Apoſtle muſt be ſuppoſed to exclude either Evil, or good Works: Not evil; therefore Good: And conſequently the Works of Chriſt in us.* But as I told him in my laſt, ſome Works may be good *materially*, which proceeding not from the Spirit of God, but Man's own Spirit, are therefore excluded: And thus the Caſe of *Abraham* doth not anſwer, who though a godly Man, was capable ſometimes, to have done Works from his own Spirit. *The Works of the Spirit of God and thoſe of Man's own Spirit differ.*

It is here obſerveable, how he ſeeks to ſhift, that which I inforce upon *Tit.* 3. 5. alledging; *He mentioned it in Oppoſition to Juſtification by Works, as the Meritorious Cauſe thereof:* But of this there was not one Word, where he cites in his *Dialogue* Page 20. Nor doth he anſwer any thing for that, which I infer from this Scripture, ſhewing Page 40. of my laſt, (to which I refer the Reader, he having wholly omitted it) that by this Scripture (where the Apoſtle ſaith, *According to his Mercy he hath ſaved us, by the Waſhing of Regeneration*) the Apoſtle includes good Works,

1072. Works, as to Juſtification: Now all this he ſhuffles over, as *Inſulting*, *Triumphing Words*; and yet notwithſtanding he himſelf *inſults* here, as though he had found us guilty of *Popery*: tho' what we ſay in this Matter, be no other, than what is clearly aſſerted by theſe famous *Proteſtants* above-mentioned; and more particularly by *R. Baxter* in his Book aforeſaid, from Page 185 to the End, where he ſays, *That we are juſtified by* Works *in the ſame kind of Cauſuality, as by* Faith, *viz. as* Cauſæ ſine quibus non, *Conditions or Qualifications of the New-Covenant, requiſite on our Part in Order to Juſtification*; ſhewing, how the Apoſtle *Paul*, in the Places above-mentioned, excludes only the Works of the Law from Juſtification, and never at all the Works of the *Goſpel*, as they are the Conditions of the *New-Covenant*: And there he refutes *W. M*'s. Expoſition upon *Iſai.* 2. 12. *As if our Juſtification were only juſtified by* Works, *or we declared juſt by them before Men.* And ſeeing *W. M.* has declared, he hath ſo good an Eſteem of *R. Baxter*, I refer him to read, how he is *Refuted* by him, as being too large to be here inſerted.

The Works of the *Law* excluded from Juſtification; not the *Works* of the *Goſpel*.

Page 65, 66. To overturn that, which is ſaid by me concerning the *Faith*, *Knowledge* and *Obedience* of the Saints, Page 43, 44. of mine; but his Impertinency will be more than manifeſt, if the *Reader* does but look unto the Place: For I ſhew him, how *Faith* was not always attended with *doubting*, by the Example of *Abraham*; and therefore his Example of the Light and the Air is fooliſh: For Faith and Doubt are not only diſtinct, but oppoſite; and not mixt, as is Air and Light: And a little Gold may be perfect, and unmixed with Droſs; ſo may little Faith be perfect in its Meaſure, without Doubting. And though the Knowledge and Obedience of the Saints be not ſuch, as there can nothing be added

Little Faith is perfect in its Meaſure.

ed unto, or answerable to the *infinite Love* of God; yet that doth not prove them, in what they are, to be *defined*. 1672.

His Answer to that Scripture brought by me, 1. *John* 3. 9. *He that's born of God, sinneth not*: is most Impious and Antichristian; as if the Words imported only, *He maketh not a Trade of Sinning*. For accordingly he might argue, that where it is said, *Commit no Adultery, do not Steal, Murder*, &c. it is only understood, that we ought not to make a Trade of these Sins, but yet might practise them now and then. *He that's born of God sinneth not*; impiously explained by *W. M.*

Page 67. He addeth, *That* (as the Prophet, *Isa.* 64. 6. saith) *not* All *our Righteousnes, which is of thy working in us, is as filthy Rags*; *so neither as we say*, All *our Righteousnes, which we, even the best of Saints can perform of and from themselves, are as* Filthy Raggs: From thence inferring; That because of this general Term *All*, even the *Righteousnes* of *Christ In us* ought to be accounted as *filthy Rags*: But for this he bringeth no Proof; and as the Prophet saith *All*, so he saith *Our*, which implies it to be different from the Righteousnes of Christ. As he proceeds in the same Page, he is highly confused. *First*, he says; *It ought not to make us ashamed, that our Righteousnes (understanding that which Christ works in us) are as filthy Rags*; and then he saith, *That they are a special Ornament to the Soul, making it in Beauty to resemble God:* And again, to get Ground, he saith, *That as so*, Imperfection *cleaveth to the very Grace of God here:* Absolute *BLASPHEMY!* Can there be any thing more confused and contradictory, than to say; *That which is defiled, as filthy Rags, is a special Ornament to the Soul, or, makes it In Beauty to resemble God?* What *Righteousnes* is as *filthy Raggs*. *W. M's* Blasphemy.

In Answer to Page 45, 46. he replies nothing; only grants, *That the Saints in* Heaven *are cleansed*,

1670. *ed, but not on* Earth: Which inſtead of *Reply*, is a meer begging the thing in Queſtion. He cloſeth up the *Section* to prove, *The Righteouſneſs of the Saints is defiled*, with his old Inſtance of *Clean Water paſſing through an unclean Pipe*, alledging it, *By me not to be weakned*, though it do no ways anſwer, what I ſaid againſt it Page 41. to wit, " That Spiritual Water is not like outward Wa- " ter, which an unclean Pipe can defile; but is like " the Fire and Light, which though it touch un- " clean things, cannot be defiled, becauſe every " thing of the Spirit is undefilable, as is the Spi- " rit. And whereas he deſires me *To inſtruct him of an outward Water, which is not capable of Defile-ment*; I refer him to a more diligent Study in his *Phyſicks*, of which, it ſeems, he is very ignorant: And that he may not have Reaſon to think this a Shift, let him read the *Eſſays* of the *Virtuoſi* in *France*; and thoſe termed the *Royal Society* at *London*: And he will find ſuch a thing both practicable and practiſed.

An outward Water not capable of *Defilement.*

He begins his *Fourth Section*, Page 70. with a groſs Piece of Diſ-ingenuity, in mentioning a Part of my Words, where I ſay, " *Juſtification* " is taken for making a Man Righteous, and " then it is all one with *Sanctification*: Thereupon alledging; *I confound Juſtification and Sanctification*: Whereas he omits the very former Sentence, wherein I ſay; " *Juſtification* is alſo tak- " en, as *God's Judging Men unto Eternal Life*: But this Deceit, the *Reader* may at more Length obſerve by looking to Page 41. of my laſt. And in that he adds: *Men are not made righteous by an Inward Righteouſneſs*; he doth greatly declare his Ignorance: For if Men can really be made Righteous, without Righteouſneſs be really in them, by that which is wholly in *another*, then they might as well be really made Holy, without any inward Holineſs: And this were rather to

Men are made Righteous by an *Inward Righteouſneſs.*

to confound that, which God distinguisheth, and to alter the Scripture-Sense of the Word *justify*. He alledgeth, *That* Phil. 3. 8. *disclaims the Righteousness of Christ*; but brings no Proof for it: And as to his *Commentaries*, he must advert, he is not in the *Pulpit*; and must bring nothing here without Probation. And whereas I shew, That this *Argument* from 2 *Cor.* 5. 12. is most absurd and impious, because accordingly it would follow, that as Christ was made *Sin* for us, who himself knew no Sin, no not in the least; so we may be made Righteous before God, tho' we have no Holiness, no Faith, no good thing wrought in us: He terms this an impudent Wresting of his Words, alledging; *That the Strength of his Argument lieth in that*; *As our* Sins *are inherent in us, and imputed to Christ*; *so his* Righteousness *is inherent in him, and imputed to us*: But he doth not shew me, how this in the least solves the Consequence above deduced, which followeth as before. And as for that excellent Gloss, which he says, *A certain one put upon these Words*; it would appear the more such, that it had some Shadow of Proof for it. It is with a *Fool's Consequence*, that he calleth; This which I shew, was (deduceable from his Words) my Inference, charging me with it, as if I were *Impious*, and *absurd to imagine, that God should accept one as Righteous in his Sight, and yet his Person remain abhorred, as an unholy Sinner*: Did I ever assert any such thing? Or can there be any thing more rediculous, than for him to dream, I imagine that to be true, which I reprove in him as false, absurd and impious? In the like Manner he condemns me as Impious, for insinuateing, *That they are against inward Holiness*, seeing, as he says, They *profess that without Holiness none can see God.* It is true, they say so sometimes; and therein often contradict themselves,

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W. M's. Gloss of *Imputed* Righteousness.

1672. selves, as is above remarked: Yet seeing, they look not upon it, as any ways necessary to Justification, and term the best of it but as Filthy Rags; their seeming to plead for it, doth but bewray their Ignorance and Confusion. Now whereas to prove, that Works of the pure Spirit of God are not all as *filthy Rags*, I did inquire of him, If the Apostles did sin in writing the Scriptures?

He answers, *First, That it was a singular, extraordinary thing; and so supposeth, they might have been preserved.*

Secondly, He demands, *What were the Hazzard to aver, that they were wanting in that, which they ought to have had?*

As to the *First*, it is but an Evasion without Proof: What *singular and extraordinary thing* is in some of *Paul*'s Epistles, which are concerning his outward Occasions? And if the *last* be admitted (as I find, he fears, he will be forced to do) it overturns his Example of *Clean Water passing through an unclean Pipe*; or else he must acknowledge the Scriptures are defiled, because they come through the Apostles, whom his Principles obliges him to believe, not to have been *perfect*.

In his *Seventh Head* Page 74. he summarily passes over, and that by large Omissions, what is contained in the 44, 45, 46, and 47. Pages of my last; which if the *Reader* do but reveiw, he may easily discover that *silly Shift* which he useth, to wit, *That he means to be thrifty of his Paper, in answering the* Quakers *Self-advancing Words*. Seeing he is such a good Manager of his Paper, he might have bestowed some of that, he has lavished in the large Capital Titles of his many *Heads* and *Sections*, to shew the Impertinency or Vanity of my Words; and then he might have been the better credited, after he has omitted my Answer, wherein I clear the *Quakers* from that

Calumny

Calumny of *exalting themselves*; shewing, they do therein no more, than all other Professions have done, and do do. 1670.

He adds with a great Exclamation, *Oh! it is intolerable Pride, to vilify all the Saints and Servants of God in the World, and to shut them out from being of Christ's Stock!* A strange Inference! according to which we must conclude, that because *Luke* called *Theophilus* Κράτιστε or *most good*, that therefore there was none Good, but he. *W. M.* will do well to go back to the *Grammar-School*, and there learn the Natures of *Degrees* of *Comparison*; and when he has instructed himself there, he may next look over his *Logicks*, and there he will find, that *Majus & Minus non variat Specium*, i. e. Less or more of a thing changeth not its Nature or Kind. I suppose, he will not deny, but there are several Sorts of Christians, who though they do all profess Christianity, yet are more or less pure in their Doctrine, Discipline or Practice. Is it not upon this Score, that the *Calvinist* hath separated from the *Lutheran*; and the *Presbyter* from the *Episcopalian*? Certainly *W. M.* himself lookt upon *Independency*, as more pure than *Presbytery*, when he separated with the *Congregationists* at *Aberdeen*, and *Communicated a-Part* with them; and yet his Practice now sheweth, that he doth not exclude even *Episcopacy* from Christ's *Stock*, though his *Independant* and *Presbyterian* Brethren do look upon it, if not within the *Walls*, at least in the *Suburbs* of *Rome*. Neither is this Calumny against us, as if we trusted in *our selves*, that we were *Righteous*, and *dispised others*, (for so he misapplieth the Parable, *Luke* 18. 9) any other than the same, which those of *Rome* used against the *First Reformers*, to wit, they were *Proud*, and *Boasters*, as if all the World had been in Darkness before them; or as if they were *Wiser*, than

Luke called Theophilus most Good.

1672. than all the Doctors and Fathers of the Church, seeking to innovate the Order thereof, which had been Confirmed by the Unanimous Consent of so many Generations.

It is obſerveable, how here, as in other Places, he is ſo ready to lay Claim to the *Proteſtant* Churches, alledging; *That in Diſdain I call them their Flocks*; which is utterly falſe: I ſpeak of their Flocks as inferior to the People called *Quakers* in Point of Mortification; but that I intended thereby the *Proteſtant* Churches, is but his groundleſs Conjecture. I let him underſtand, I look not upon their Flocks, as deſerving the Name of *Proteſtants*, and that becauſe of their ſhameleſs Degenerating from ſuch, as were Firſt ſo called; among whom, as I freely confeſs, there were ſeveral of a Heavenly and Spiritual Converſation: So I look upon *W. M.* and his Brethren's laying Claim unto them, but as the *Jews*, boaſting of *Abraham* as their Father. After the ſame diſingenuous Manner he concludes, *That the Perſons he ſpeke of in his* Dialogue, *as having ſuch notable Enjoyments of, and Communion with God, were from* Quakeriſm, *&c.* But anſwers not a Word of Page 53. of mine, where I ſhew, that thoſe Profeſſors agreed with us in many of theſe things, wherein *W. M.* and his Brethren oppoſe us; but particularly in the Matter of the *Spirit's immediate Teaching*. It is then likely, they would have been far from us, eſpecially conſidering, that ſeveral, who have received and own the *Quakers* Teſtimony at *Aberdeen*, are ſuch, who were the moſt Intimate Friends even in ſpiritual Matters with theſe Profeſſors; whereas *W. M.* and ſome other of his Brethren, who walked alſo among them, that are not come to own the *Quakers*, and *degenerated*, and gone back unto that, which all of them acknowledged to be Antichriſtian: For which their groſs Backſliding and Degenerating,

Some *Proteſtants* degenerated in *Time-Servers*.

rating, (to use rightly his own mis-applied In- 1672.
stance) it is without Doubt, these Professors would
have look'd upon him and his Brethren as Mon-
strous, and abhorred their treacherous, Time-Serving Turnings with the greatest Detestation.

Head 8. Page 77. He avers us to be guilty of *Equivocating*, and that, because we say, "We "are for Baptism; and yet are against Baptism "with Water. The Reason alledged is, because Baptism is commonly understood of Baptism with *Water*; and therefore to understand it otherways, he concludes, is to speak Lies in Hypocrisy. *&c.* But this Conclusion is founded upon a Supposition denied by us, and therefore it is a meer begging of the thing in Question. For since we deny that common (because corrupt) Acceptation of the Word *Baptism*, and give it the true one, (as in its Place shall be shewn) therefore we are not obliged to put another Meaning upon it, than we are perswaded it ought to be understood. But this Calumny against us, as *Equivocators* or *Liars*, *W. M.* hath also borrowed from the *Papist*, who used to upbraid the *Protestants*, for saying, They were *for*, or *of the Catholick Church*; because the *Papist* will have the Church of *Rome* only to be the Catholick Church: But the *Protestants* denied her to be so, and therefore would not call her so; even as we deny the Sprinkling with Water to be Baptism, and therefore will not account it that which it is not, but reserve the Name to that, which truly is the thing according to the Scriptures.

The corrupt Acceptaion of the Word *Baptism* denied.

The like may be said of the *Lord's Supper*, I mean that, which is so called.

Head 9. Page 78. Because he can produce nothing against my Concession of *Singing* of *Psalms*, he suspects, *I mean not honestly*; and that because none of his Spies, whom he sends to our Meetings, have had Occasion to be Witnesses to our

1670. Practice in this thing: Which says just nothing Why might not *W. M.* his Intelligencers fail him in this, as well as his Brother's *David Lyall* did, in telling him, *That there was not one Word spoken among the* Quakers *at their Meeting, the 3d of the 11th Month*, 1670. Which though a manifest Untruth in Matter of Fact, he spared not to bring forth in his Chair of Verity, upbraiding the Magistrates, as if God had miraculously sent an Officer to stop or impede our Worship; tho' they had refused to do it. The Story of *J. Nailor*, which he subjoins, any may observe to be meerly brought in to render us Odious, and fill up the *Paper*; though indeed it tends no ways to our Disadvantage, he being in that thing, and at that time altogether denied by us; and hath since in Print freely acknowledged his Fall in that Hour of Temptation: Of whose sincere Repentance and true Return to the Fellowship of the Truth we have had many evident Tokens: Whereas, were we to retort, we could find a Thousand to one among your Church Members, many whereof are daily knit up for Thieving, Murder, *&c.* And some burnt for Witchcraft, without the least Sense of true Repentance.

J. Nailor's sincere Repentance.

For to vindicate their Manner of Singing with a mix'd Multitude, he alledgeth; *That all Men, yea all the Earth are called to praise God.* And though all be called to do so, yet there are things absolutely needful previous to this Duty. And granting, their Want of Praising to be sinful; yet the Way to prevent this Evil is, to come *First* to that, wherein they may be in a Capacity to do it acceptably: Therefore saith the Apostle, *I will Sing with the Spirit, and I will Sing with the Understanding also*, 1 Cor. 14. 15. Where he speaks of Singing, he always subjoins the Instrument, wherewith it is altogether needful that we take it. And that the same may be urged in the

Singing by what Instrument it is acceptable.

the Case of Praying, without any Absurdity, in its Place shall be shewn. He says, *It is no more a Lie to use Words in Singing, which suite not our Condition, such as* (I water my Couch with Tears; my Heart is not haughty) *than to read them:* But there is a great Difference betwixt *Reading* and *Singing*; in Reading we but relate the Conditions and Actions of others, as wholly distinct and extrinsick from our selves, but in Singing we do really address our selves to God as in Prayer: And it is no less a Lie, to sing to God Words, that suit not our Condition, than to Pray with them. The Saints in Scripture used such Expressions, as did suit the present Posture of their Hearts, in their Spiritual Songs, see *Luc.* 1. 46. and 2. 29. He shall not find me in the whole Bible, where they borrowed or sealed the Expressions of others *Experience*, which no ways suted with their own Condition: This is a meer *humane Invention*, which has its *original* from *Romish Vespers* and *Mattins*, and from no other *Foundation*. 1672.

Head 10. Concerning *Baptism*, Page 81. he alledgeth, *That* John *distinguisheth not the Matter of his Baptism from Christ, but only his Work:* But his Proof for this overthrows himself. For since, as he says truly, John *could only administer Baptism with Water, but Christ with the Spirit*; this sheweth them to have differed in the Matter: For without Doubt, *John* could administer the Matter of his own Baptism. And whereas I told him, they differed in the End, because the one pointed to the other, even as the Shadow pointed to the Substance; instead of replying to this, he tells me; *That the Scripture speaking of* John's *Baptism, calls it the Baptism of Repentance, intimating, its End was, to signify and seal Remission of Sins, which likewise is the End of Christ's Baptism.* As this no ways answers my Argument, so it makes nothing to the Purpose: For it is one

John's Baptism and Christ's differ in the Matter and End,

1672. thing, to *signify* Repentance and Remiſſion of Sins, and far another, to know and poſſeſs it; which is the End and conſtant Fruit of Chriſt's Baptiſm, *Gal.* 3. 27. *As many of you* (ſaith the Apoſtle) *as have been baptized unto Chriſt, have put on Chriſt.* And therefore it may be obſerved, that without any *proof* he concludes, that *John*'s *Baptiſm* and *Chriſt*'s agree both in the *Matter* and *End.*

Page 82. As a Reply to *Acts* 19. 2. cited by me to ſhew, that they differed in Subſtance, he ſaith; *The Meaning is, not that they were ignorant of the Perſon of the Holy Ghoſt:* Contrary to the very expreſs Scripture-Words, *viz. We have not ſo much as heard, if there be any* Holy Ghoſt. He ſaith further; *That the Apoſtles did not a-new baptize ſuch Perſons, that had been baptized with the Baptiſm of* John: In direct Contradiction to the Scripture Words, Verſe 5. *When they heard this they were baptized in the Name of the Lord Jeſus: And when* Paul *had laid his Hands upon them, the* Holy Ghoſt *came upon them.* Now Verſe 3. ſheweth, That they were baptized unto *John*'s Baptiſm before; ſo let him clear himſelf here of giving the Scripture the Lie, if he can.

And Subſtance.

W. M. contradicts the Scriptures.

Section 2. Page 83. To prove the Perpetuity of *Water-Baptiſm*, he begins with that often anſwered Argument of the *Apoſtle*'s *Practice*, adding; *That tho' Chriſt* (*Matt.* 28.) *doth not mention Baptiſm with* Water, *ſo neither with the* Spirit, alledging; *That thus the one may be excluded as well as the other.*

Anſ. Seeing *Chriſt commanded* them to *baptize*, it cannot be *denied*, but it was with his *own Baptiſm*; which is that of the *Spirit.* He adds, *That if Baptiſm of the Spirit were intended, it would infer a needleſs Tautology in the Command of Chriſt, as being all one with theſe Words*; Go Teach.

Water-Baptiſm not commanded by Chriſt.

Anſw. Teaching, and *making* Men *Holy* and *Righteous*, are different things. For he will grant, that he and his Brethren have been Teaching

ing People these several Years, and yet he will have much ado, to prove, all their Church-Members are really made righteous and holy; Why then doth he account these *two one*, reckning it a Tautology, to express them severally? A little after he insinuates, (and that most falsly) That I deny *Peter*'s commanding *Cornelius* to be baptized; concealing my express Words Page 58. which are these; "And though it be said; Ver. "48. that he commanded them to be baptized in "the Name of Christ, yet it holds forth no "Command from Christ; only the thing being "agreed upon, that it might be done, he did do "it: This he hath left unanswered. And whereas he adds, *That doing things in the Name of Christ, is as much as his Command.* He bringeth no Proof for *giving*, but not *granting*, it did hold so. *Matt.* 18. 20. in the Case of Meeting, that will not prove, it is always so taken. 1672.

To evict my Objection against any determinate Commission the Apostles had of baptizing with *Water*, because *Paul* said, he was not sent to baptize, but to Preach, he returns; *That if he had no Commission, he would have baptized none: But he baptized some*; *which would have been of* Self-Will. *Paul* was not sent to *baptize.*

Answ. He might object the same as to *Circumcision*, that because the Apostle circumcised *Timothy*, therefore he had a Commission for it; he would not have done it of Self-Will. His Inference from *Hos.* 6. 6. *For I desire Mercy, and not Sacrifice*, as if from thence *Paul* were sent Principally to baptize, and not to Preach, as God there required only principally Mercy, not excluding Sacrifice; is most rediculous and inconsequential. Nor is there any Reason produced to shew the *Party*, the Apostles were commissioned to baptize, as principally as to Preach? Go *Preach* and *Baptize*, are knit together: But the Question is, Whether this be a *Baptism* with *Water*? Which remains

1672. yet unproved. And therefore his Additions to the *Scripture* is no ways juſtified; as if *Paul* had been ſent to baptize with Water, but not Principally.

Page 86. He undertaketh to prove, that *Matt.* 28. 19. is meant of *Water-Baptiſm*, and not of the *Spirit*'s Baptiſm: The Reaſon alledged there; *Becauſe the Baptiſm there mentioned, is the Action of the Apoſtles, and that to baptize with the Spirit is peculiar to Chriſt*; adding, *That it would be a confounding of the Duty commanded with the Promiſe of the Bleſſing annexed to it:* from thence he concludes, *That Baptiſm with Water is to continue to the End of the World.*

Anſw. The Reaſons prove nothing, and might militate the ſame way againſt *Teaching*, which is alſo there commanded, as the Action of the Apoſtles: And though it be peculiar to Chriſt to Teach by the Spirit, that did not hinder them to do it. Further, the very Apoſtles by laying on of *Hands* did adminiſter the Holy Spirit, and ſo baptize with the Spirit, *Acts* 10. 44. 19. 6. And this is no confounding of the Promiſe with the Duty; for therein was the Promiſe and Bleſſing fulfilled, that they did it effectually: And therefore from hence he had no Ground to conclude the Perpetuity of Water-Baptiſm. Moreover, whereas he cited in his *Dialogue* (Page 39.) Acts 2. 28. 1 Pet. 3. 21. Acts 22. 16. Eph. 5. 26. Gal. 3. 27. as holding forth the excellent Uſes of Water Baptiſm, though I ſhew him Page 5. of mine, that theſe Scripture are only applicable to Baptiſm with the Spirit, and not to *Sprinkling* with Water: When Page 87. he comes to Reply again, he offers not in the leaſt to prove, that they are applicable to Baptiſm with Water, which is the thing in Queſtion; but tells me, *That thoſe Scriptures ſtrike againſt the* Popiſh *Opus Operatum. Quid inde?* What then? Doth it therefore follow, that they are applicable to Sprinkling with Water?

Water-Baptiſm not perpetual.

ter? Who is so blind as not to see through such silly Subterfuges? He addeth, *That I proceed upon a wrong Supposition, as if they thought*, Baptism *with* Water *were of its self effectual to cleanse the Soul.* 1672.

Answ. I never proceeded upon such a Supposition; that which I proceed upon is this, That they should call or account *Sprinkling with Water*, the *Baptism* of Christ; whereas the Scripture declares it not to be so: 2 *Pet.* 3. 21. Baptism is *not the Putting away the Filth of the Flesh*, &c. And also ascribe such Scriptures to sprinkling with *Water*, as are only applycable to the Baptism of the Spirit. Now this, as is said above, he hath left unanswered. *Sprinkling is not the Baptism of Christ.*

Page 88. He saith, *That the one Baptism spoken of* Eph. 4. 5. *cannot be called the* Substance, *and Baptism with Water the* Shadow, *because they are the same thing.* But this is pitifully to beg the thing in Question. And thus *W. M*'s Arguments about Baptism run round; Baptism with *Water* is the one Baptism, because the one Baptism is commanded by Christ; and the *one Baptism* is Baptism with *Water*, because Baptism with *Water* is commanded by Christ. He wholly passes by that part of Page 60. of mine, where I shew, how absurd and Anti-scriptural their manner of Baptizing is; and thereby he comes the more easily to his Conclusion in this Matter.

Head 11. Concerning the *Supper*, Page 88, 89. he begins confessing, *That Christ's instituting of the Supper doth not prove its Continuance*; and here he carps at my speaking of it with this Addition (*The Lord's Supper, so called*) asking, *Why I give it not the Name the Scripture gives it?*

Answ. It is to be observed, that where I speak of it thus, *Page* 61. of my last, that it is in my Entry upon this Matter, addressing my self to him, my Words are, "Thou comest to prove, "that the *Lord's Supper* (so called) *&c.* where I intended not that, which was instituted by Christ, and

1672. and had its Seaſon in the Church; but that which they call ſo, but really is not ſo: though they ſeek from this to draw a Warrant for it. And whereas I ſhew him, that by *Breaking* of *Bread*, Acts 2. 42. is meant their *Ordinary Eating*: His Anſwer is, *That their Eating is not ordinary, but* Sacramental; *and the Text ſpeaketh not of* daily Eating, *but a continuing daily in the Temple*; *and that the* Syriack *Expoſition expounds it of the* Euchariſt. But it is in vain: he thinks by his Imaginations to overturn the plain Words of Scripture, *Acts* 2. 46. *And they continuing daily in the Temple with one accord, and breaking Bread from Houſe to Houſe, did eat their Meat with Gladneſs and Singleneſs of Heart.* Can there be any thing more plain, than that their Breaking of *Bread* here, was their ordinary Eating? And as for his Talk of *Sacramental Eating*, where doth he read of ſuch a Phraſe in all the Bible? It is ill argued to ſay, I am *ignorant of the Way of ſome Proteſtant Churches, who uſe breaking of Bread once a Fortnight, or once a Month*, becauſe I ſay, their doing of it once or twice a Year, is not according to the Example of ſuch, as of Old uſed it. Page 90. he adds, *That though this Eating*, Acts 2. 46. *be conjoined with this, that they ſold their Poſſeſſions*, &c. *yet we are to follow them in the one, and not in the other*; *becauſe the one was to continue, and not the other*: But for this he bringeth no Proof, ſave his own bare Aſſertion. After the like manner, Page 91. he ſaith, *That though abſtaining from Blood and things ſtrangled he commanded, yet the Apoſtle* Paul *repeats it, extending Chriſtian Liberty, to whatſoever is Sold in the Shambles.* But according to this he might argue; That though abſtaining from Circumciſion be there commanded, yet *Paul's* circumcizing of *Timothy* might now warrant it. And whereas he aſketh, *If* Paul *circumciſed any other?* what

The *breaking of Bread* from Houſe to Houſe.

Paul's Circumcizing, no warrant for its Continuance.

What if he had not? Church-History tells us, that many Years after several Bishops of *Jerusalem* were circumcised: it will not therefore follow, that was a Repealing of the Apostles Determination by the Holy Ghost, or that we should continue in the Use of Circumcision. He addeth, *That Washing of one another's Feet, which was expressly commanded, was not, that we might practise it, but only to teach us Humility:* For this he adds no Proof; it is only his own Conjecture. Upon all which I desire the Reader to observe, how *W. M.* can find Shifts, to evict those above-said, which are expresly commanded by Christ and his Apostles; and yet make such a great Noise of our forbearing Water-Baptism and the External Supper, which are not more particularly pressed. As also, how we can say far more against the Perpetuity of these last, than they against the former; and yet they clamour against us, as if so much as to call the constant Use of them in question, were to despise the Ordinances of Christ, *&c.* He asketh, *What clearer Command there can be, than these Words; Let a Man examine himself, and so let him eat?* But this Question does not at all prove these Words to imply a Command. His Folly is observable, Page 92. where he desires, *It may be observed, That the* Corinthians *were to be often in the Use of it, because it is said,* As often as ye eat, *&c.* A rare Argument indeed, by which he might conclude, that to say, as often as a Man Sins, he offends God, did import, we should sin often. 1672.

So Water-Baptism and the External Supper.

It is badly inferred, That this thing ought to continue by Divine Authority, because the Apostle says, 1 *Cor.* 11. 23. *That which I received of the Lord, have I delivered unto you*; seeing the very following Words declare it, to have been the Account of the Matter of Fact, which he so received.

Sect.

1672. Sect. 1. Page 93. He ſlimly paſſes, what is contained *p.* 63, 64. of mine, alledging, *I let off my great Guns, but make a Noiſe without any Spoil.* The Reader by comparing theſe Pages together, will eaſily obſerve his Lurking in this particular.

To my Queſtion, What the one Bread is, ſpoken of 1 *Cor.* 10. 15, 16. If it be the outward or the inward?

He anſwers; *It is both the inward and the outward, and yet but one in reſpect of the* Sacramental Union, *which is between the Sign and the thing ſignified.* Now to this I anſwered in the End of Page 64. of my laſt, that it cannot be called one, becauſe of the Agreement betwixt the Sign and the thing ſignified; elſe by the ſame Inference one might plead for the Continuance of all the Sacrifices and Offerings, and ſay, they are all one with the one Offering mentioned *Heb.* 10. 14. becauſe they ſignified that one Offering. And whereas *W. M.* reckons this a pitiful Evaſion, ſaying, *Any one may ſee a* Non ſequitur *in it:* It would have become him better, to have proved this by Reaſon, than by his own bare Aſſertion; though any may obſerve this to be his conſtant Courſe, when other Arguments fail him. As he proceeds to prove the Continuance of this Practice, he ſays, *It cannot be denied, there was once a Command for it, and there is no Repeal of it.* But the ſame recurs in Waſhing one anothers Feet, and Anointing the Sick with Oyl, *Jam.* 5. 14. which were as expreſly commanded, and never repealed. And yet *W. M.* can eaſily find a Gloſs to evict theſe, reckoning it a ſmall Matter to forbear them. He addeth, *That the Coming of Chriſt, till which, the Apoſtles were injoined to be in the Uſe of the* Outward Supper, *muſt be meant of his* Outward Coming *ſo many Years after; becauſe ſuch to whom Chriſt was come in the Spirit, were found in the Practice of*

Diſcontinued, as the Offerings of Old.

of it. But this proves no more its Continuance, *Neceſſitate Præcepti* (as he wordeth it) than the Circumciſing, and being circumciſed under the Goſpel, will prove Circumciſion to be binding upon us. He concludes, ſaying, *That ſurely we are great Enemies to our Souls, that oppoſe this Ordinance:* But anſwereth not one Word of *p.* 65. where I ſhew, how great Reaſon we have to forſake it; as alſo the many Abuſes, wherewith they have corrupted it: it ſufficeth him to ſay, *That it is meeter to paſs it by, than to reply unto it.* For Part of it being about the Qualifications of Perſons, *W. M.* is loth to tell his Judgment, leaſt he ſhould harp upon the Old *Independent* Controverſy; it is dangerous to touch this String, eſpecially while he enjoys his Hire under the Shadow of *Epiſcopacy.* 1672.

Head 12. Concerning the *Miniſtry*, Page 96. he hath nothing to ſay againſt my affirming, that the *Quakers* own the Miniſtry of the Word. The *Miniſtry* of the Word owned.

Page 97. ſpeaking of *Eph.* 4. 11. where *Paul* ſaith, *Chriſt gave ſome Apoſtles, ſome Prophets, ſome Evangeliſts, ſome Paſtors and Teachers*; He ſaith, *The firſt three are Extraordinary and Temporary; the laſt two Ordinary and Perpetual:* For this he brings no Proof at all, but that frequent Argument, his own bare Aſſertion. And whereas I told him, *Page* 69. of mine, That the former three were not ceaſed; citing for Proof *Calvin*, who *Inſt. lib.* 4. *cap.* 3. avers, That in his Day God raiſed up Apoſtles and Evangeliſts; To this he anſwers not one Word. As he goes on, he repeats my Words, where I ſay, That though we own the Miniſtry not to be common, yet that doth not hinder, but that any may ſpeak, as the Saints are met together; according to 1 *Cor.* 14. 31. Aſking, *How I can make out, that in that Place is meant an ordinary Office?* Though it might ſuffice for Anſwer, to aſk, What Reaſon

W. M.

1672. *W. M.* hath, to frame here his Distinction of *Ordinary* and *Extraordinary?* Yet it is obvious, that the Apostle is here presenting the Ordinary Order of the Church; he needed not present an Order to Extraordinary Offices: for such as are extraordinarily sent, are also instructed how to go about their Office, and not limited to set Rules, else it were not Extraordinary. Page 98. He goeth about to prove this Distinction of *Mediate* and *Immediate*, asking; *If the Prophets and Apostles were not called immediately? And if* Timothy *was not set apart to the Work immediately, by the Laying on of the Hands of the* Presbytery? What then? As the Apostles being called by the Lord, did not hinder them from receiving the Approbation and Testimony of the Brethren; yea, laying on of Hands, as did *Paul*, who without doubt was as immediately sent, as any of the rest, *Acts* 9. 17. So *Timothy*'s having the Hands of the *Presbytery* laid on him, doth not prove, he wanted an inward, immediate Call in himself. It is without any Proof at all what he subjoins; That *Paul* saying, he was an Apostle *not by Man*, doth oppose himself to ordinary Ministers. He adds, *That seeing I say*, That those who come preaching the Gospel, not in Speech only, but also in Power, and in the Holy Ghost, and in the Evidence and Demonstration of the Spirit, give sufficient Proof, that they are called of God; he thinks, I should have favourable Thoughts of *Protestant Ministers*, who have given such Proofs of their Call.

The *Call* to the *Ministry* and laying on of Hands.

Answ. He should have told me what these *Protestant Ministers* are, whom he says we *impiously censure*; or by what Rule he or his Brethren would be laying such Claim to be *Protestant Ministers*, so as to exclude the *Quakers* from being such.

Page 99. Though he quarrel with me for saying, That with *Papists* he pleads for Miracles: he

he is so far from vindicating himself from this Charge, that he giveth again new Ground for it, saying, *That such as assert an immediate Call ought to give Tokens of it by Miracles*, &c. adding, *That though* John *did no Miracles, yet his Call was attended with extraordinary things, at his Conception and Birth.* Now this was the very Objection which the *Papists* made against the first Reformers, to whom *Luther* and *Calvin* replied; *That though they had an immediate Call, yet there was no need of Miracles.* And this Objection of *W. M.* is no other than that, which almost *in totidem Verbis*, in as many Words was objected to *Beza*, at the Conference of *Poizy* in *France* by *Claudius Dispensus*, Doctor of the *Sarbone*, who urged this very Argument of *John* the *Baptist*, confirming his Call by the Testimony of *Malachy*, &c. alledging, *That they ought to confirm their Call by Miracles.* To whom these are *Beza* his express Words (*Hist. Eccles.* of *France*, *p.* 581.) "And as "to what Dispense thou alledgest, that extraor- "dinary Vocation is always approved by Mi- "racles, or by the Testimony of the Prophets; "I deny, that it is always so verified. But if we "must come to Miracles, do you not think, that "the Changing of the Life, the Fruit, which is "seen to proceed from this Doctrine in our Time "by Persons so contemptible, and so much per- "secuted by the greatest of the World, are not "sufficient Miracles? As said the Apostle to the "*Corinthians*, that they were the Seals of his A- "postleship." So the rational Reader may observe, that notwithstanding of *W. M*'s so often laying Claim to the Protestant Churches, and Protestant Ministry, and crying out against us as Opposers of them, he so directly makes use of *Popish* Arguments against us, and how we defend our selves; by no other, but the very same Answers the *Protestants* gave unto the *Papists*. Yea of

1672.

Whether *Miracles* are necessary to prove a true *Call*.

1672. of late *W. Rett*, preſent Preacher of *Dandy*, in his Book againſt *Papiſts*, Printed but the laſt Year at *Aberdeen*, doth plead, *That Miracles are not needful*; inſtancing, that *John* the *Baptiſt* did none. And ſo *W. M.* though he compare us to the *Jeſuites* in his Epiſtle, is ſo far one with them himſelf, that if his Evaſion may be eſteemed of Worth, whereby he ſeeks to overturn this Example of *John*, when brought by us, he will rather furniſh the *Jeſuites* with it, to fight againſt his Brother *W. Rett*, or rather borrow it out of their Artillery, whereby they fight againſt *Proteſtants*, than miſs to have a hit at the *Quakers*. May we not truly apply the Inſtance in his Epiſtle to himſelf, that he is ſailing in one Boat with *Papiſts*, though his Face ſeems to look averſe from them?

Miracles not needful.

The Immediate Call of the Miniſtry

Page 100. He ſaith, *Whatever inward Call the Elders mentioned*, Tit. 1. 5. Acts 14, 23. *had, yet they had not an immediate Call, which is by immediate Command and Voice of God without the Intervention of Men.* But for this he adds no Proof at all; nor is there any Inconſiſtency betwixt being immediately called by Command from God, and afterwards being approved of Men; or that being approved and ſet apart by Man, excludes having an Immediate Call from God.

Sect. 1. Page 101. He ſays, *That* Eph. 4. 13. *is a pregnant and pertinent Proof for the Continuance of the Miniſtry*; which I never denied: But this doth not anſwer my Saying, that it is impertinent, as to them who deny Perfection; ſeeing that Place ſays, *The Miniſtry is for the perfecting of the Saints.* Now to this he anſwers nothing; but that it cannot be gathered, that this Perfection is on the Earth: which is but his own Aſſertion; yea, by himſelf there after overthrown, ſaying, *That the Miniſtry is given, that we may preſs after an abſolute full Perfection, even of*

The Miniſtry is for Perfection.

of Degrees: for it is a Folly to preſs after this, if there be no Hopes of attaining it. He wholly paſſes by my Objections againſt their Miniſtry, page 70. eſpecially, in that they make not the *Grace of God* a neceſſary Qualification to the *Eſſe* or Being of a Preacher, without ſo much as making any mention of it: where I alſo ſhew, how contrary it is to the Order delivered by the Apoſtles in Scripture. Therefore his Concluſion is falſe, to ſay, *We caſt off ſuch a Miniſtry*; ſeeing he was not able to prove theirs to be ſuch, elſe he would not have wholly paſt in Silence my Reaſons, ſhewing it not to be ſo. 1672.

His *Thirteenth Head*, page 102. is concerning the *Sabbath*, or *Firſt Day* of the Week's being ſo; as to which I deſire the Reader firſt to take Notice, That as we believe the Apoſtles and primitive Chriſtians did meet this Day to worſhip God, ſo we, as following their Example, do the like, and forbear working, or uſing our lawful Occaſions upon that Day, as much as our Adverſaries. So that the Debate is only, Whether there be any inherent Holineſs in this Day more than in an other? Or if there be any poſitive Command for it from Scripture? particularly, If the fourth Command bind us to the Obſervation of it? And here *W. M.* notwithſtanding of his great Pretences to the *Proteſtant Churches*, doth wholly diſagree from them in this thing; who are of our Mind as to it: the Generality of all the *Proteſtants*, both in *Germany*, *France* and elſewhere out of this Iſland, do look upon the ſuppoſed Morality of the *Firſt Day* of the Week as altogether ridiculous: which may be ſeen in *Calvin* upon the *Fourth Command*, *Lib. Inſt.* 2. *c.* 8. *Sect.* 34. where he explains the Signification of it, as we do, *viz. Typifying a Spiritual Reſt, wherein leaving our own Works, the Spirit of God may work in us.* He there refutes *W. M*'s Notion as a *Jewiſh* The Sabbath—

Typifying a Spiritual Reſt.

1672. Opinion, saying, *Some false Doctors have abused ignorant People with it:* adding, as we do, *That the Apostle* Paul *reproves such Superstitions:* Likewise he plainly asserts, *That the keeping of the first Day is only for Conveniency, and to preserve Order in the Church, that the Saints might have a fit time set apart to meet together to worship:* which we also say. Hence doth appear the Folly of that impertinent Story mentioned by him Page 105. seeking to infer, That we agree with *Papists*, in taking away the fourth Command, as they have done the second: for by this he might conclude the first and chiefest Reformers guilty of *Popery*, whereas himself agrees with *Papists*, both against the *Protestants* abroad, and us, in pleading for this imaginary Holiness of the first Day of the Week, which in his Dialogue he sought to prove, because Christ did rise upon it; but to my Answer, shewing, he might from thence infer the rest of the *Popish Holy-Days*, of his Birth, Ascention, Conception, *&c.* he replies not one Word. He summarily passes over, what is said by me concerning this thing, pag. 73, 74, 75. which the Reader by looking unto, may observe. He alledgeth; *The Fourth Command speaketh not precisely of the Seventh Day in Order from the Creation, and that the Beginning and Ending of it mentions the Sabbath-Day and not the Seventh.* Quid inde? *&c.* What then? Is not the middle of the Command as observable; which saith expressly, *But the Seventh Day is the Sabbath of the Lord?* There God himself expounds the *Sabbath* to be the *Seventh Day:* And *W. M.* must not think we will reject this Exposition to accept of his processless Glosses. My Argument drawn from *Col.* 2. 16, 17. *Let no Man judge you in respect of an Holy-Day or Sabbath-Days*; and *Rom.* 14. 6. which sheweth all Days to be alike: and *Gal.* 4. 10, 11. *Ye observe Days and Months, Times and*

The keeping of the first Day of the Week, why?

All Days alike.

and Tears; He answereth, alledging, *These reprove not Moral Days, but Ceremonial*: adding, *That the fourth Command binds to this, and therefore it canot be more abrogate, than any of the rest of the Ten Commands.* But this is no Proof at all, only a meer beging the Question; he should have more convincingly proved, that the fourth Command binds to the Observation of this Day. Now the Apostle in these Places saith not, *I am afraid of you, because ye observe Ceremonial Days: W. M.* hath no Bottom for this Distinction. He confesseth that Christ, *Matth.* 24. 20. speaketh nothing of the first Day of the Week; and therefore overthrows the Inference he makes in his Dialogue from it. And what I further add, to shew the Folly of this Inference from the Scripture, he hath wholly omitted; which the Reader may see, *pag.* 74, 75. of my last. 1672.

Page 106. He says; *O! the conscientious Keeping of the Sabbath is a comfortable Evidence of those that shall be admitted to this Rest*, viz. *the Rest of the Lamb.* But seeing these Words are without any Proof, they are only like to have Credit with such silly, superstitious Bigots, as *Calvin* in the Place above-mentioned reproves, and not with any solid serious Christians.

Sect. 2. *Pag.* 107. To prove, that the first Day of the Week is set apart for the Service of God, by *Divine Authority*, he citeth *Rev.* 1. 10. *I was in the Spirit on the Lord's Day*; but whereas I told him, this did no way prove that Day to be the first Day of the Week, because the Day of the Lord, or the Lord's Day in Scripture is not limited to any particular Day. The *Lord's Day* not limited to a particular Day.

He answers; *That these two ought not to be confounded; for all Days, wherein the Lord executeth Judgment, are Days of the Lord: but the Lord's Day mentioned* Rev. 1. *is but one:* For this he bringeth no Proof, but his own meer Assertion.

1672. As *Ignatius* calling the First Day of the Week, *The Queen of Days*, doth not prove that *Lord's Day*, spoken of by *John*, to be the First Day; so if *Ignatius* had been of this Mind, and had esteemed of it above other Days, that makes nothing against us: we know, this Superstition was creeping into the Church before *Ignatius*'s Time; therefore the Apostle *Paul* warned the *Galatians*, Gal. 4. 10, 11.

To prove this Day spoken of by *John* to be the *First Day* of the Week, he saith, *Christ appeared to his Disciples, declared himself to be the Son of God upon the First Day of the Week; That it is supposed, that was the Day the Spirit was poured forth:* And that *Beza in an antient* Greek *Manuscript did find the first Day of the Week called the* Lord's Day. But all this doth not in the least prove the Matter in Question; except this may suffice for Proof, *W. M. thinks*, this will infer the Day of the Lord spoken of by *John*, to be the first Day of the Week, *Therefore it is so.* There may be Superstition enough found in Old *Greek* Manuscripts: It is near Fourteen Hundred Years, since the Eastern and Western Churches were like to split about the Observation of *Easter*; and yet *Protestants* with good Reason look upon that Controversy, as both Superstitious and frivolous.

Superstitious Observing of Days, the Inventions of Men.

Now giving, but not granting this Day spoken of by *John*, were the *First Day* of the Week; How doth he prove from this, that the first Day of the Week is come to Christians, in Place of the *Jewish Sabbath?* Or that it stands as an Obligation upon them, as a Part of the Moral Law, whereunto we are bound by the fourth Command? Which though it be the chief Thing in Debate, remains yet unproved. Seeing then, he has had very few Proofs for these his supposed Ordinances, but such, as are only bottomed upon his

First Day of the Week.

his own Affirmations; the Judicious Reader may judge, it is without Ground he concludes here, that we deny the Ordinances of Christ, and not the Inventions of Men. 1672.

His fourteenth Head, *Page* 109. is concerning *Original Sin* (so called) which the Reader by comparing with *pag.* 75, 76, 77, 78. of mine, will see, that he makes no real, but a meer Counterfeit shew of Answer. And I desire the Reader first to observe, That neither here, nor in his Dialogue he doth not so much as offer to prove, that this Phrase, *Original Sin*, is to be found in Scripture: And for all his Pretences to make the Scripture his Rule, he hath no Ground from this; but from *Popish* Tradition. *Original Sin* not grounded in Scripture.

Secondly, That we grant a real Seed of Sin, derived from Satan, which *Adam*'s Posterity is liable to; But we say, None become guilty of this before God, until they close with this Evil Seed; and in them who close with it, it becomes an Origin or Fountain of Evil Thoughts, Desires, Words and Actions. Our Sense of it.

And as by granting all capable of receiving this real Seed of Sin, we differ from the *Socinians* and *Pelagians*; so by saying [" It is not the " Childrens Sin, until they do close with it] We " agree with *Zuinglius*, a famous *Protestant*, who for this very Doctrine was condemned by the *Council* of *Trent*. in the *Art*. of the *Fifth Sef. Conf. Trent. lib.* 2. *pag.* 208. The Acts of which Council not only against us, but against this famous Founder of the *Protestant Churches* in *Zuitzerland* is that, which *W. M.* is here vindicating.

Thirdly, I desire the Reader may observe, That the thing he pleads for, is, That *Infants are really guilty before God*; That *Infants are guilty before God simply for* Adam's *Sin*; *and that some of them who die in their Infancy, and never actually sin in their own Persons, do for this Sin of* Adam *Eternally*

1672. *nally periſh.* Now whether this Doctrine be ſuitable either to the Juſtice or Mercy of God, I leave the Chriſtian Reader to judge. I ſhall examine the Reaſons he brings for it. His chief Argument for this in his Dialogue, *pag.* 76. was; That becauſe *Children die*, citing *Rom.* 23. *The Wages of Sin is Death.* Now I ſhew him, *p.* 41. of mine, how that made nothing, becauſe natural Death of the Saints is not the Wages of Sin; for their Sins are forgiven them, *&c.* This he hath not ſo much as mentioned, far leſs anſwered. And whereas he might as well argue, that the Earth, Trees and Herbs were Sinners, becauſe they received great Decay by *Adam*'s Sin; He ſlightly paſſes it over: alledging, *It will not therefore follow, that all Mankind, who ſuffer Death, are not Sinners.* Now this is no Anſwer, but a meer Shift; and the thing I intended againſt his Aſſertion, doth very naturally follow from my Argument thus; If (as *W. M.* ſays) Infants be guilty of *Adam*'s Sin, becauſe they are ſubject to Diſeaſes and Death, then the Beaſts, who are ſubject to the like, and the Earth, Herbs and Trees, who have received their Decay, are Sinners before God: But this is abſurd; therefore the other. Let him anſwer this the next time more effectually.

Whether Infants are guilty before the Act of Sin.

The Saints natural Death is not the Wages of Sin.

The firſt Proof he brings here, is 1 *Joh.* 3. 6. *That which is born of the Fleſh, is Fleſh:* adding, *This intimates, Man by his natural Birth to be corrupt and fleſhly.* But for this his Gloſs he bringeth no Proof: Though that which is *born of the Fleſh*, be *Fleſh*; he ſheweth us not, how it followeth thence, that *Infants* are guilty of *Adam*'s Sin. After the like manner he concludes this his Doctrine from *Job* 14.4, *Pſal.* 5. 5. But as the Words in theſe Places do not plainly expreſs any ſuch thing, ſo he brings no Reaſons to make his Conſequences deduceable from them. After the like proofleſs Manner he alledgeth, *Rom.* 5. 14. *By one Man's*

Whether Infants are guilty of *Adam*'s Sin.

Man's Disobediance many were made Sinners: Now, though the Matter in question be, Whether these many were made Sinners, before they actually sinned in their own Persons? He doth not so much as offer to prove it. In the like manner, though *David* said, his Mother conceived him in Sin; he sheweth us not how it followeth from thence, that *David* was guilty of Sin before he actually Sinned. And here I observe, how he asserts, *That Men are guilty of the Sin of their immoderate Parents*; contrary to the plain Testimony of the Scripture, *Ezek.* 18. 20. *The Son shall not bear the Iniquity of the Father.* To prove Infants thus guilty, he further addeth *Rom.* 5. 12. alledging these Words, *For that all have sinned*; includes Infants: But I shew him, this includes not Infants, because the Apostle clears it in the next Verse, saying, *Sin is not imputed, where there is no Law:* and that there being no Law to Infants, they cannot be guilty of Sin. To this he replies; *There was a Law to* Adam, *and that he represented Mankind, and stood as a publick Person; Therefore Children had a Law in him:* But for this Signification of his own he produceth no Proof; and it cannot be received, as being direct contrary to the Scripture abovementioned, *The Son shall not bear the Father's Iniquity.* He alledgeth, *That those the Apostle speaks of, who sinned not after the Similitude of* Adam's *Transgression, are Infants:* But after his usual Manner bringeth not the least Proof for it. The 1 *Cor.* 15. 22. cited by him, is so far from making any thing for his Purpose, that it maketh directly against him; which any, that have the least Grain of true Understanding, may perceive. The Words are; *As in* Adam *all died, even so in Christ all are made alive*; for here *All* are said to die in *Adam*, even as *All* are said to be made alive in *Christ:* Now, as none are made alive in Christ,

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None die in *Adam*, until they actually join with his Unrighteousness.

1672. Christ, until they actually receive and join with his Righteousness; so none die in *Adam*, until they actually receive and join with his Unrighteousness, &c. He maketh a deal a do, *pag.* 110, 111. about the *Greek* ἀφῶ, wherein tho' it were easy to refute him, were it not needless to fill up Paper with *Grammatical Criticisms*. For giving, but not granting, the Words might be translated, *In* Adam *all have sinned*; it will not from thence follow, that Infants are guilty, before they actually Sin: Seeing *All* are said to die, or have sinned in *Adam*, even as *All* are said to be made alive in Christ; and yet none are said to be so, until they actually receive his Righteousness, as is above demonstrated.

Page 113. He alledgeth; *Though it be said, that the Kingdom of God is of little Children, yet some Infants are not saved, because they are not of the Kingdom of Grace:* But for this he bringeth no Proof at all. And I here take Notice, That he acknowledges, that God sanctifies and regenerates some Infants; and thereby he notably contradicts his second Section concerning the *Light*; and *page* 29. of his *Dialogue*, where he condemns it, as a *dangerous Error* in us, to say, *Any can be saved without the outward Knowledge of Christ, of which* Infants *are not capable.* To prove, *That some Infants perish, even Eternally*, he alledgeth, the Burning of *Sodom* and *Gomorrah*, citing *Jude* 7. But his wresting this Scripture is very manifest. For the Reason *Jude* gives of their suffering Vengeance, was, because they gave themselves up to Fornication, and went after strange Flesh: Now of this *Infants* were not capable; of whom therefore *Jude* speaks not one Word. He terms *Impudent*, or else *Ignorant*, for bringing *Matth.* 1. 22. against them, alledging, *It is an unjust Charge, to say, they plead for a Salvation in their Sins:* And yet he has the Impudence

W. M. contradicting himself.

pudence immediately to aver it himself, saying, *They are but in Part delivered or saved in this Life:* Do they not then dream of Salvation, while in Part they remain in their Sins? Compare *Matth.* 1. 21. with 1 *Joh.* 1. 7. Christ is said to cleanse us from *All Iniquity*, not a Part of it. It is a bad Inference drawn from my Assertion, that *Children are not guilty of Sin*, to say, *that therefore they need not a Saviour:* I told him in my last, Christ was truly a Saviour unto them, in that *he kept them from Sinning*; as one, that's kept from falling in a Ditch, is as truly saved, as he that's taken out of one. It is altogether inconsequential to infer from this, *That Christ died to save the holy Angels from Sin, because they are not suffered to fall into it:* For Christ is said only to have died for *Adam's Posterity*, of which Number Infants are, but not Angels. It is likewise without Reason, that he compares us to *Pelagians*; as if we took from Christ the Name *Jesus*, seeing it has been shewn, we own him to be *Jesus*, or *Saviour* to all, even to Infants. 1672. How Christ is a Saviour to Children,

He beginneth his fifteenth Head, concerning the *Perseverance of the Saints*, Page 115. alledging; *That in saying, the* Quakers *hold not a falling away from Regeneration, I seek to hide my self*; *Because* G. Keith *says, That Saints may fall away from Saving Grace*; asking, *if Saints be regenerate?* Of Perseverance.

Answ. Though all that be fully regenerate, are Saints; yet some may be called Saints, who are not fully regenerate.

Page 116. He alledgeth; *It is in vain to assert this* falling away, *because it is said, Some who believed afterwards* fell away, *and some make Shipwrack of the Faith; and some who tasted of the good Word of God, and the Powers of the Life to come*, &c. Because they use to distinguish betwixt seeming counterfeit Grace, and sound saving Grace,

Answ.

1672. *Answ.* Can there be any more palpable wresting of Scripture? For if so be, that Faith which they had, were not real, they were not to be blamed for falling away from it; it were their Mercy, to make Shipwrack of that which was counterfeit. The Apostle speaks positively, *Heb.* 6. 4. of the Capacity of such to fall away, *who were once enlightned, who have tasted of the heavenly Gift*, yea, *who were Partakers of the Holy Ghost, and have tasted of the good Word of God, and the Powers of the World to come*; he saith not, they seemed to be so: Nay, the very Context sheweth the contrary, saying, *It is impossible to renew such again to Repentance.* Now had this been all in Appearance, the Apostle needed not to speak of *Renewing them again to Repentance*, or say, *They crucify the Son of God afresh*; seeing if so, they had never been penitent, and been always Crucifiers of Christ. Whereas in Answer to *Phil.* 1. 6. I told him, "It might be supposed, "that *Paul* was as confident, that God would "perfect the Work in himself, as in any other: And yet he supposes the contrary, where he says, *Lest preaching the Gospel to others, I my self become a Cast-away.* To this he replieth nothing, but citeth another Scripture, *Jer.* 32. 29. *I will give them one Heart, that they may fear me for ever.* Though God give them this, that they may fear him, yet such may abuse the Gift of God, and so run out of his Fear: he gives to all his Grace, and yet it is said, that some *turn it unto Wantonness*, Jude 4. He jeereth at my Answer to *Peter*, saying; *A goodly Reply, forsooth: as if he had said, If the Saints fall from Faith, they must fall.* But he might spare his Insulting, until he had found some way to answer my Words, which are; "That those, that abide not in the "Power of God through Faith, must fall away: For he might as well scoff at all the conditional

Who they are that fell away from Faith.

Turning Grace unto Wantonness.

Pro-

Promiſes of the Goſpel, ſuch as, *He that continueth ſtedfaſt to the End, ſhall obtain the Crown.* To ſay, *That Faith, and the Power of God concurs, to prevent the Saints falling away*, anſwers nothing; for ſo long as theſe concur, we do not deny it: and though they be always willing to concur, yet it is clear, that ſome, who have believed not counterfeitly, but really, have departed from the Power, and ſo fallen away, as is above ſhewn. 1670.

Page 117. Upon the Words of *Jer.* 32. 40. he ſays; *It proves the Perſeverance, or Impoſſibility of falling away, becauſe it is ſaid, God put his Fear in their Hearts for this End, that they might not depart from him.* What then? that doth not prove, that they cannot depart from him: Chriſt came to his own for this End, that he might ſave them; and yet it is ſaid, *They received him not*, Joh. 1. 11. He ſays, *I make ſhort Work of theſe Scriptures*, Joh. 10. 27, 28. Joh. 13. 1. 1 Joh. 2. 19. becauſe I ſay, "They ſpeak of thoſe, who "were come to a thorough Regeneration: which he ſays, Is without Proof. But the Reader by looking unto them, will find, they cannot be underſtood otherways, than of ſuch, as are throughly Regenerate: and it appears, he was ſenſible of this, having produced nothing to the contrary. And whereas he adds, *That if thoſe, who are throughly Regenerate, were only to perſevere, then this were the Priviledge of Saints in Heaven, and not in Earth, who never come to be ſo.* There can be nothing more ridiculous, than this Manner of Arguing; ſeeing that Queſtion, *Whether the Saints can be perfectly regenerate on Earth?* is as much in debate, as the other. That Objection of his, as if from this Doctrine it might follow, *One were a Child of God to Day, and a Child of the Devil to Morrow*; I anſwered in my laſt Page 80. to which he returneth no Anſwer:

1672. Answer: And therefore it is Disingenuity in him, to bring it forth here again. And whereas in Page 80. aforesaid, I shew him, how he contradicted himself in this Matter, by granting some of the *Quakers* to have been truly converted, and yet now to condemn them as Apostates: He is so far from reconciling it, that he avers it anew, in plain Terms, saying, *p.* 118. *That some of them that have felt a gracious Operation on their Hearts*; and Page 9. *He cannot but think, That some of them were savingly wrought upon:* and yet adds, *That it is clear, that they have Apostatized from the Truth.* Now to reconcile this, he hath nothing to say, but he *trusts, the Lord will convince them.*

Answ. As some of them, to whom he and his Brethren were forced to give the Testimony of *gracious Persons*, have already departed this Life not only not shrinking from, but even Testifying to these Truths he calls Error; so others, whom they have also accounted *gracious*, having been at Death's Door, have asserted the same Truth, and rejoyced in it: which sufficeth to overturn his vain Confidence. And truly, such a groundless Hope is but a poor Shift to reconcile so palpable a Contradiction; whereby, while in Words they condemn this Doctrine of the Capacity of Man's Falling away from Grace, yet as to the Experience of some Particulars, they are forced to acknowledge it, for fear they should fall in greater Inconveniences, of granting, some among the *Quakers* to be Choice Saints.

His *Sixteenth Head*, Page 119. is to prove the *Danger* of *Quakerism*, as he terms it. But that his Folly may appear in this Particular, I desire the Reader first to observe our Principle, which he concludes so hazzardous, even as repeated by himself Page 121. viz. *That a Man cannot, nor ought*

ought not to Pray without the Spirit's Motion : And to say, none can pray without it, hath no bad Tendency ; because all such Prayers, as are performed without the Help of the Spirit, are Abomination, not true Prayers, but hypocritical and deceitful. 1672. Praying with the Spirit granted by W. M.

Now he cannot deny this; and therefore grants it to be true: Yea, saith plainly in the next Page ; *That Prayer without the Spirit is Abomination.* And whereas he adds ; *That forbearing of Prayer is also Abomination* ; we do not deny it : But freely confess, that forbearing of Prayer in the Wicked is Sinful. But the Way to prevent this, is not to commit a Second Evil, viz. *to pray without the Spirit :* They ought first to come to the Spirit, that thereby they may pray acceptably, according to that of *Paul*, Rom. 8. 26. *Likewise the Spirit also helpeth our Infirmities : For we know not, what we should pray for as we ought ; but the Spirit it self maketh Intercession for us with Groans, that cannot be uttered.* 1 Cor. 14. 15. *I will pray with the Spirit* ; which being brought by me in my last, he hath wholly omitted so much as to mention ; far less to answer. And though omitting of Prayer be sinful, yet to bid a Man pray without the Spirit, is as much as to desire a Man to see without opening his Eyes. This thing may appear by a familiar Example, thus: Suppose a Servant turn Sluggard, and sleep, while he should be about his Master's Work; if when he is raised out of his Bed, he should run naked to it, without taking along those Tools or Instruments, which are absolutely needful for the doing of it, What will he profit either himself, or his Master? Yea, he will but hinder the Work more: Even so the Wicked, as they ought to pray, so they ought first to come to the Spirit, whereby they may do it to the Glory of God, and their own Souls Good. Now though this be so undeniable, that he cannot

Prayer without the Spirit availeth not.

gain-

1672. gainsay it; yet in Contradiction to the Truth and his own Concessions, he goes about to Cavil against it, alledging; *It might take off Men as well from their necessary Works, because the ploughing of the Wicked is Sin; and that also it might follow from this, that Children should not honour their Parents, and Husbands love their Wives, but when they have a Motion of the Spirit for it.*

Answ. This Objection hath no Weight to overturn the Truth: For there is a great Difference betwixt these things, that relate to the Worship of God; and what relates to outward things, either concerning our selves or our Neighbours. The Worship of God is a Spiritual thing relating to himself, which we are commanded to perform in the Spirit; and God doth offer us his Spirit for the Performance of it: And because it is that, which is meerly relative betwixt God and the Soul, he doth not accept of it, but as so offered; we cannot pray, as we ought, saith the Apostle, *But the Spirit helpeth*, &c. Now, though these other things would, no doubt, be the more acceptable to God, and more frequently accompanied with his Blessing, that they were done in the Sense of his Fear, and in the Drawings of his Spirit; yet they are materially good in themselves, answering really their End to them, unto whom they immediately relate without it: But it is not so of Prayer, which as it immediately Relates to God, so *W. M.* himself confesseth, without the Spirit to be Abomination. Thus is also solved his Supposition Page 124. *That if a Wicked Man contract Guilt, he may provoke the Lord to withdraw the Motions of the Spirit; and then his Not Praying is not Sin:* For I have asserted, that the *Not Praying* of the *Wicked* is Sinful. And this doth not lull People in a sinful Security; on the contrary they are alike rather to be lulled in such a Security, by being told, they may be

The Worship of God is Spiritual.

The Prayer of the Wicked is Sin.

set

set about Prayer, when they please: Whereby they foster themselves in a groundless Hope, because of their now and then repeating their Words of Prayer, neither expecting nor looking for the Spirit's Assistance: Whereby instead of advancing in Grace and Righteousness, they do but reiterate Abominations; and so aggravate their own Guilt. And whereas here he is forced to acknowledge, that Motives of the Spirit will not be wanting to the Saints to pray, when they are at the Gates of Death, or in Danger of present Drowning: He asks me; *What shall the Wicked do in this Case? Shall they not follow the Advise, which* Peter *gave to* Simon Magus, *Acts* 8. 22. *Pray God, if perhaps the Thoughts of thy Heart may be forgiven thee?* But here he minceth the Apostle's Words, which are; *Repent therefore of thy Wickedness, and pray*, &c. here the Apostle puts *Repentance* before *Prayer*: It shall not be denied, but when the wicked have repented of their Wickedness, the Spirit will not be wanting to assist them to pray. It is therefore to little Purpose, that Page 120, and 121. he pleads for craving a Blessing, *when we use the Creatures of God; calling the Neglect of it a* prophane Custom: For we do not deny it; and condemn a prophane Neglect of it, as much as themselves. And as Christ had the Spirit without and above Measure, having always a ready Access to the Father; so we are glad and willing at such Occasions to express Words, if we find the Spirit assisting us so to do: Yea, we reckon, that we ought not to use the Creatures, without our Hearts be in some Measure retired to the Sense of God's Presence, and stayed in his Fear, whereby we may secretly breath for a Blessing: For to speak audible Words is not essential. And therefore it is apparently malitious for him to say; *That when we are not stayed in God's Fear, we have Liberty and Freedom*

1672.

Let the Wicked repent, &c.

Craving a Blessing before Meat.

to

1672. *to fall to meat*; my Words had no such importance, though he seeks to turn them. And yet can wholly omit much of Page 82. of mine, where I shew their Abuses in this Matter, how they mock God in it, and provoke him to withdraw his Blessing. And whereas he says; *One of us confessed, That he had not called together, nor Prayed in his Family for a Twelve-month past:* He should have produced the Person's Name, that we might have inquired concerning it; and therefore until he so do, we can lay no Stress upon it, but reject it as false: Especially considering, that *W. M.* being particularly challenged upon this, refuseth absolutely to do it; nor durst he aver, he had any better Ground for it, than Hear-say. Upon this Occasion he asks; *If* Abraham *must not keep up Religion in his Family, because an* Ishmael *is in it?* But this maketh nothing against us: For none of us, that are Masters of Families, have forborn to keep up the Worship of God, though Enemies of Truth have been in it; whom we have not barred from being present: And for whom we have not been wanting to Pray: Though we cannot join with them in their *Prayers* (as *W. M.* adviseth us) until first they repent of their Wickedness. This was the Method of *Peter*'s Advice to *Simon Magus*, first to Repent, and then to Pray; as is above shewed.

Praying for Enemies.

Sect. Page 125, He says; Quakerism *tends to make Mortification of Sin Useless*; and to me (asking; Whether Mortification be useless, where the End of it (which is *Perfection*) is attained?) He answereth; *That Perfection is twofold, comparitive and absolute; and seeing we are for an absolute Perfection, there is no Use for Mortification.*

Answ. There can none come to this absolute Perfection, (as he terms it) but by Mortification of Sin: And even such, as are so Perfect while on Earth, do constantly use Mortification to keep down

Perfection attained by Mortification.

down Sin, leaſt it riſe again; and to reſiſt the Temptations of the Enemy, wherewith even ſuch as be perfect, are daily aſſaulted. He alledgeth; *I Triumph before the Victory, in quarrelling with him for ſaying; That a Sinleſs Perfection wounds the very Vitals of Religion:* But his ſilly Subterfuge in this Place may eaſily be diſcovered. I aſked him in my laſt, "That ſeeing he "ſaid ſo, Whether the Vitals of Religion con-"ſiſted in *Sinning* or not *Sinning?* Adding, That "if it conſiſt in Sinning, they that Sin moſt are "moſt Religious; but if it conſiſt in not Sin-"ning, then to plead for ſuch a thing as attain-"able, hurts not the Vitals of Religion: To this he anſwereth; *That the Vitals of Religion conſiſt in the Means appointed of God.* Who ſeeth not this to be a meer Evaſion? Why did he not give a direct Anſwer? But that he could not, without either denying his former *Antichriſtian Expreſſion*, or elſe falling into palpable Groſneſs. And whereas he adds; *That theſe Means are Repentance, Mortification, Believing, Application of the Blood of Chriſt:* Though it be no anſwer to my Queſtion, I deny not, but that Religion conſiſts in theſe things; but I ſuppoſe, he will not ſay, that they are Sinning. It is not in the leaſt abſurd, that one, who hath attained to Perfection, may practiſe theſe Duties; Man, though he have attained to Perfection, cannot too much repent of his former Wickedneſs. And therefore it is without Ground, that he alledgeth, *That I ſhift, and cannot deny, but the Forbearance of theſe Duties flow, as a Conſequence, from our Principle.* Nor is my ſaying (that they who come to Perfection, witneſs the true Uſe of theſe things) any Shift at all; though he be pleaſed to term it ſo without any Proof, after his wonted Manner: According to which he addeth; *That under the Pretence of Perfection we take Men off from the* 1672.

1672. *Practice of these Duties, and so strike at Christianity in the Vitals of it:* Which though it fall of it self, as being a meer Assertion; yet the contrary is abundantly shewn. He saith; *He doth not contradict himself, in inferring, a sinless Man to be Sinful: He affirmed only; the* Quaker's *conceitedly sinless Men to be Sinful, who discover much Sin in their Pride, Passion Bitterness, railing Accusations:* Adding; *If such say, they have no Sin, they are but Liars, and the Truth is not in them.*

Answ. There was no such Addition in his *Dialogue*, as *conceitedly Sinless:* But absolutely he said; *Bring me to the Man, that is Sinless*; and therefore his Contradiction remains. Moreover, let him name that *Quaker*, if he can, that told him, he was *perfectly free from all Sin*,, and yet was guilty of those Crimes he speaks of? Else he can deduce nothing from his own false Supposition.

Page 127. To prove the Saints Continuance always in Sin, he desires to remark, that 1 *Joh.* i. 8. *It is even such, who have heard, seen and handled of the Word of God*, &c. *Who say, If we have no Sin, we are Liars:* And here is to be observed his detestable Impudence in adding to the Scripture Words, citing Verse 7. which he repeats thus; *We, who are cleansed from the* Guilt *of Sin:* Whereas there is no such Word as *Guilt* in that Place; but only, *We are cleansed from all Sin:* Which imports a cleansing from the Filth. Mark these Words Verse 9. *From* All *Unrighteousness:* Now when the Guilt is only taken away, and the Filth remaineth (as *W. M.* falsly supposes) they could not be said to be *cleansed* from *All Unrighteousness*. For it is an improper Speech to say, *We are cleansed from Guilt*; It is from the Filth we are cleansed, and the Guilt is forgiven us: Therefore saith the Apostle, Verse 9 first, *He is faithful to forgive us*, and next he adds, *To cleanse*

The Saints were cleansed from *all* Unrighteousness.

W. M. pleads for a Cleansing from the Guilt or Punishment, but not from the Filth or Act of Sin.

cleanſe us from all Unrighteouſneſs. Nor will *John*'s ſaying, *If we ſay, we have no Sin,* import *John* himſelf to be of that Number; more than the Apoſtle *James* ſpeaking of the Tongue, *Jam.* 3. 9. ſaying, *Therewith Curſe we Men, who are made after the Similitude of God*; will prove *James* to have been of theſe Curſers. Now in Anſwer to me, ſhewing, that that Scripture 1 *Joh.* 1. 8. is Conditional, elſe it would contradict what follows, Verſe 9. Chap. 2. 4. and Chap. 3. 9. he returneth no Anſwer, but his own Aſſertions. He ſaith; *The 9th Verſe ſpeaketh of Forgiveneſs*; but it alſo adds *Cleanſing*, as is above obſerved. He ſaith, *That* 1 Joh. 2. 4. *is underſtood of a ſincere not abſolute keeping of the Commands of God*; but for this he brings no Proof at all: He ſaith; *That* Joh. 3. 9. *whoſoever is born of God ſinneth not*; *Is meant of Sinning unto Death, from which the Child of God is ſecured*: The Reaſon he gives of this Gloſs, is, *Becauſe the Apoſtle Chap.* 5. *Ver.* 16. *ſpeaketh of a Sin unto Death*; which Sin *W. M.* ſuppoſeth to be, that the Apoſtle means, *He that's born of God, cannot* Commit. But to prove this Suppoſition, we have nothing but his own meer Aſſertion: *Reader*, Theſe are the beſt and ſtrongeſt Arguments he hath to prove his *Doctrines*, 1672.

His *Seventeenth Head*, Page 128. is to ſhew, his Doctrines not to be acceptable to the Wicked; and his *Eighteenth Head*, Page 131. is, to prove Ours to be ſo: But he is ſo pitifully ridiculous in this Matter, that ſuch as have the leaſt Meaſure of Underſtanding, and are Unprejudiced, cannot but ſee his Weakneſs. Yet that he may be left altogether without a Cover, I ſhall anſwer his Objections, and leave the unbiaſſed Reader (as he deſires) to judge, which *Principles*, in their Nature have moſt Tendency to ſtrike at, or foſter Wickedneſs? To prove, that it is not acceptable

1672. table to the Wicked to hear, they muſt always Sin, he ſays; *Some are ſo conceited of their Honeſty, that they cannot be convinced of their Sins; And that Mortification of Sin is diſtaſtful to them:* But how he makes this to anſwer the other, is not told us. If Hypocrites love not to hear of their Sins, it doth not therefore follow, that pleading for a conſtant Continuance in Sin, is not acceptable to the Wicked; they may be the eaſier induced to acknowledge their Sins, that they hear it told them for ſound and ſolid Doctrine, that they may be reputed good Saints and Chriſtians, though they always remain in them. To prove, that their Doctrine of *Imputative Righteouſneſs*, and of *Election* and *Reprobation*, is not pleaſing to the Wicked, he ſays; *Some wicked Men ſcoff at them:* What then? So ſome wicked Men ſcoff at the Folly of *Mahumetaniſm*; Will it therefore follow, their Doctrine is good? The Queſtion is; "Whether their Doctrine of "Men's being altogether reputed Righteous in the "Sight of God by a Righteouſneſs altogether "without them, and Men's being Elected to Life "from all Eternity, without any Reſpect to their "Deeds, be not more acceptable to the Wicked, "than to tell them, They muſt ſeek to be juſtifi-"ed by the Righteouſneſs of God wrought *In them*? "And as they are joined to the Elect Seed Chriſt "Jeſus, born again and brought forth in them, "which worketh out all Iniquity and all Unrigh-"teouſneſs in them? Now, this he hath not in the leaſt offered to Anſwer. After the like Manner, whereas I ſhew, "It is more acceptable to the "Wicked to hear, that the outward Letter is the "Rule, which they can bend and twine; than "the Inward, which cannot be ſo twiſted. He ſays; *Some wicked Men could wiſh, there were no ſuch outward Rule; and that ſome underſtand not, what is intended by God's immediate Speaking, but hate*

Confirmance in Sin pleaded for, is acceptable to the Wicked.

hate the Miniſtry of the Word. Both which Anſwers make nothing to the Purpoſe: What? tho' wicked Men hate the Scripture and the Miniſtry, Doth it therefore follow, that it is not more acceptable to them to hear, This is their Only Rule, which they can twine as they pleaſe, than the Inward, which cannot be twined, as the Scriptures may, nor bribed, as the Miniſtry of Men? He confeſſes, *They allow of Laces, Ribbons, Gold-Rings,* &c. and other Superfluities; and therefore *cannot deny, but that their Doctrine therein is acceptable to the Wicked:* His Shift is here; *That People ought not to exceed their Rank and Quality:* Alledging; *The Apoſtle only condemns this,* 1 Tim. 2. 9. But that his deteſtable wreſting of the Scripture may be manifeſt, I ſhall cite the Apoſtle's Words; *In like Manner alſo, that Women adorn themſelves in modeſt Apparel, with Shamefac'dneſs and Sobriety; not with broidered Hair, or Gold, or Pearls, or coſtly Array.* Is there any Word here, that they ſhould only not exceed their Rank? Who cannot but abominate his abuſing of Scripture? And whereas he ſays; *He thinks they ſhould be ſparing of lawful Games and Recreations:* It ſeems, their Deeds ſuit not their Thoughts in this Matter; or elſe it muſt be accounted a Sparingneſs with him, not only to ſpend much of the Day in Field-Sports, but even largely of the Night in Carding, &c. For ſo to my certain Knowledge, ſome of his Brethren in the Prieſthood of the Synod of *Aberdeen* are found doing, and juſtifying themſelves in it. As to the *Sabbath*, he offereth not in the leaſt to anſwer that, wherein I ſhew, it was Acceptable to the Wicked according to the ſame Rate. In Anſwer to my Aſſertion, That the Wicked love well to hear, That they may be Members of the Church, without having Infallible Evidence of Holineſs: He aſketh; *If all the*

1672.

Modeſt Apparel.

The Sabbath.

1672. *Members of the* Quakers *Church have ſo?* Adding; *That our raw, conceited Proſelytes are ſo ignorant, and yet ſo confident, that ſober Men ſuſpect them to be in a Fool's Paradice. Firſt*, As this is a meer Shift, and no Reply, to diſprove the Principle aforeſaid to be acceptable to the Wicked; ſo likewiſe, if his Spirit had not been in a Raw, Conceited Poſture, filled both with Ignorance and Confidence, he had not ſuffered himſelf ſo far to fall in a Fool's Paradice, as to imagine, this his meer proofleſs Calumny, with many more his groundleſs Aſſertions, would have any Weight with ſober Men, not being backed with any Argument. He addeth; *Their Doctrine*, Once in Grace, and Ever in Grace, *hath no Tendency to pleaſe the Wicked, becauſe ſuch never had Grace: and therefore have no Ground to think, that belongeth unto them.* But ſeeing he himſelf confeſſeth, *That ſuch, as had true Grace, may fall both unto deteſtable Practices, and Blaſphemous or Erroneous Principles*; May not ſuch then foſter themſelves in theſe Evils, by ſaying; *That ſince they once had true Grace, they can never totally fall from it?* That Part of Page 47, 48. of mine, where I ſhew by Example, how the Wicked living among them, and being their Church-Members, and alſo Oppoſing and Vilifying us, did declare, their Principles to be more acceptable to the Wicked, than ours; he hath wholly waved: It ſeems, he knew of no Shift, how to ſhuffle by this; and therefore found it fitteſt, altogether to Omit it.

Head 18. Page 131. He ſaith, *The* Quaker's *Religion is exceeding ſuitable to carnal Hearts:* and thereupon he inſtanceth ſome Particulars, ſaying, *They are pleaſing to the Wicked*; without offering any Reaſon. The Reader, upon the particular Debate of theſe Matters in their Places, will obſerve, how he was neceſſitated, to bottom this

this Concluſion of theſe Principles being ſuitable to carnal Hearts, upon the meer Credit of his own Affirmation; and therefore it is no Wonder he adds, that *he is wearied, raking in this Dunghil.* It is high time for him to leave off trampling in ſuch miry Stuff, as is the whole Bulk of his Book; and no Doubt, a *Dunghil* is a very fit Term for ſuch a dirty Product, as is theſe droſſy Dregs of his dark Underſtanding. I charged him in the End of mine for *Lying to God*, for that in the Prayer he endeth his Dialogue with, he uſeth theſe Words; *Follow with thy Bleſſing that which We have been about:* Which now he is ſo far from clearing himſelf of, that he now acknowledges, it was only a *ſuppoſed Conference*, and therefore it was a *Lye*, yea, a Mocking of God, to deſire him to accompany a meer Suppoſition with his Bleſſing. As for his expreſſing Pity towards the Seduced, and wiſhing God to reclaim them: It was not for that I challenged him; but for his deſiring God to accompany with his Bleſſing a meer *Chymæra*, which never was: And therefore his beſt ſhift for this is; *What is it, that ſome Men will not carp at, eſpecially the* Quakers? Of whom he addeth; *A pious Miniſter hath ſaid, that their Religion conſiſts in Railing:* And then he goes on, and tells ſome Terms, wherewith that Perſon ſays, The *Quakers* have named the Miniſters of Chriſt. 1672.

W. M. is wearied with raking in his own Dunghil.

Anſw. Firſt, The Teſtimony of his ſuppoſed pious Miniſter is no more to be received in this Caſe, than *W. M.* his own; and to ſay, *The* Quakers *gave theſe Names he mentions to the Miniſters of Chriſt*, is to take for granted the thing in Debate; for the *Quakers* deny them to be ſuch. And is juſt one, as if a *Papiſt* ſhould ſay; *Luther* and his Aſſociates Religion conſiſted in Railing, becauſe they called (as to the *Papiſts*) their Holy Mother the Church of *Rome* a Strumpet, a Whore, the Mother of Fornications, *Babylon*, *&c.*

1672. and all her devout Clergy no better than *Baal's* Priests, filthy Dogs, blind Guides, Liars, Dissemblers, *&c.* and all these other Denominations *W. M.* mentions the *Quakers* give his Brethen: Dare he deny, but there are some of his Fraternity guilty of all these Terms? And what knoweth he, but the *Quakers* have applied them aright? It is manifest enough, some of these Terms are too applicable to them all; such as *blind Guides, Persecutors.* It is here Observeable, That among all these Denominations he alledges the *Quakers* give him and his Brethren, he hath omitted the Two, both most frequently used against them by the *Quakers*, and most universally deserved by his Fellow-Priests, *viz. Hirelings* and *Time-Servers.* It seems he feared, every Reader would have found them Applicable: Herein do we find our selves justified both before God and Good-Men, that we have named them no otherways, than as their Guilt deserved: and that we have no Enmity nor Hatred at any Man's Person, nor have desired to harm it. Whereas while they plead Forbearance for themselves, that we should not speak the *Truth* plainly to them, and of them, terming our so doing Railing and Reviling; yet they are not ashamed to speak all Manner of Evil falsly against us, Railing at us without a Cause: And not only so, but stirring up (so far as they can) the Magistrate, to cause us to be *Beat, Imprisoned* and Persecuted both in our Bodies, Estates and Liberties, by offering to Banish us out of our Native Countries: Yea, and *Cut us off* (if they could) from the Face of the Earth: Let the *Unprejudiced* Judge, who shews forth here most *Meekness*, or most *Wrath?*

Blind *Guides* Persecutors, Hirelings Time-Servers.

W. M's supposed pious Ministers.

POST-

1672.

POSTSCRIPT.

WHereas *W. M.* in his *Fifth Head*, Concerning the Scriptures, and in his *Twelfth Head*, Page 96. Concerning the Miniſtry, alledgeth; *That theſe Words of the Apoſtle* Paul, mentioned by me, 1 *Cor.* 14. 20. Ye may all Propheſy one by one; *are reſtricted to Prophets*, &c. *not for the Common Order of the Church:* Adding, *That except we could prove all our Teachers to be Prophets, we ought not to lay Claim to that Scripture:* I would deſire him to anſwer his Brother *Samuel Rutherford*'s (Profeſſor of Divinity at St. *Andrew*'s, ſo called; who in his Book, intituled, *The due Right of Presbytery*, Page 466, 467.) *Eight Arguments*, wherein he hath proved it to be of *Paſtors*, &c. not of Extraordinary *Prophets*; and thereby hath ſaved me that Labour.

Paſtors are called *Prophets.*

This coming to my Hands, after the Other was committed to the Preſs, was the Cauſe of its not being inſerted in the due Place.

A Seaſonable Warning, *and Serious* Exhortation *to, and* Expoſtulation *with the Inhabitants of* Aberdeen, *concerning this preſent* Diſpenſation *and* Day *of* God's *Living* Viſitation *towards them.*

GReat, Unutterably great! O *ye Inhabitants!* is the *Love* of God, which flows in my Heart towards you, and in Bowels of unſpeakable Compaſſion am I opened, am I enlarged unto you in the Sight and Senſe of your Conditions, which the Lord hath diſcovered and Revealed unto me. O that your Eyes were opened, that ye might ſee and behold this *Day* of the Lord! and that your Ears were unſtopped, to hear His *Voice*, that

1672. that crieth aloud, and calleth One and All of you to *REPENTANCE!* And that your Hearts were softned and inclined to discern and perceive this blessed Hour of his present Visitation, which is come unto you! He hath lifted up a Standard in the midst of you, and among your Brethren; He hath called already a *Remnant*, and enrolled them under his Banner, and he is calling *ALL* to come; he hath not left one without a Witness: Blessed are they, that receive him, and hear him in this Day of his Appearance. He hath sent forth, and is daily sending forth his Servants and Messengers, to invite you to *Come* and *Partake* with him of the *Supper*, of the *Feast* which he hath prepared! And among many others, whom at sundry Times he hath caused to sound forth his Testimony, I also have in the Name, and Power, and Authourity of God proclaimed his everlasting Gospel among you, and Preached, and held forth the glad Tidings of this glorious Dispensation, which is *Christ*, manifesting and revealing himself in and by his Light and Spirit in the Hearts of all Men, *To lead them out of all Unrighteousness and Filthiness both of Flesh and Spirit*; *unto all Righteousness, Truth, Holiness, Peace and Joy in the Holy Ghost.* But because many of you have despised this Day, and as ye have made merry over God's Witness in your Hearts, not liking there to entertain him in his meek, lowly, yet lovely Appearance; so have ye despised, mocked and rejected that which testifieth to this Witness without you. Therefore was I commanded of the Lord God, to pass through your Streets covered with Sackcloth and Ashes, calling you to *REPENTANCE*, that ye might yet more be awakened, and Alarm'd to take Notice of the Lord's Voice unto you; and not to despise these things, which belong to your Peace, while your Day lasteth, least here-

hereafter they be hid from your Eyes. And the Command of the Lord concerning this thing came unto me that very Morning, as I awakened, and the Burthen thereof was very great; yea, seemed almost insupportable unto me, (for such a thing, until that very Moment, had never entered me before, not in the most remote Consideration.) And some, whom I called to declare to them this thing, can bear Witness, how great was the Agony of my Spirit, how I besought the Lord with Tears, that this Cup might pass away from me! Yea, how the Pillars of my Tabernacle were shaken, and how exceedingly my Bones trembled, until I freely gave up unto the Lord's Will. And this was the End and Tendency of my Testimony, to call you to *Repentance* by this *Signal* and *Singular* Step; which I, as to my own Will and Inclination, was as unwilling to be found in, as the worst and the wickedest of you can be averse from receiving, or laying it to Heart. Let all and every one of you, in whom there is yet alive the least Regard to God, or his Fear, Consider and Weigh this Matter in the Presence of God, and by the Spirit of Jesus Christ in your Hearts, which makes all things manifest; Search and Examine every one his own Soul, how far this Warning and Voice of the Lord is applicable unto them? and how great need they have to be truly *humbled* in their *Spirits?* returning to the Lord in their inward Parts with such true and unfeigned Repentance, as answers to the outward Cloathing of *Sackcloth*, and being *Covered with Ashes*. And in the Fear and Name of the Lord, I charge all upon this Occasion, to *beware* of a *slight, frothy, jeering, mocking Spirit:* For though such may be permitted to insult for a Season; yet *God will turn their Laughter into Howling, and will Laugh when their Calamity cometh:* And such are seen to be in one Spirit with those, who *spat in the Face of the LORD JESUS,* 1670.

1672. *SUS, and buffeting him, bid him propheſy, who ſmote him.* Therefore conſider, *O ye Inhabitants*, and be ſerious, ſtanding in Fear: Where are ye who are called *Chriſtians?* Among whom it is become a *Wonder*, *A Stone of Stumbling*, or *Matter* of *Mockery*, or a *Ground* of *Reproach, for one in the Name of the LORD to invite you to Repentance in Sackcloth and Aſhes!* Would not the *Heathen* Condemn you in this thing? And will not *Nineveh* ſtand up in Judgment againſt you? How is it, that ye, that are called *Chriſtians*, can willingly give Room to every idle *Mountebank*, and can ſuffer your Minds to be drawn out to behold theſe *ſinful Divertiſements*, which indeed divert the Mind from the ſerious Senſe of *God's Fear?* The People can be gathered there, and neither the Magiſtrates complain of Tumult, nor yet Preachers, nor Profeſſors cry out againſt it as *Deluſion*, or *Madneſs*. O my Friends, conſider, Can there be any more ſtrongly *Deluded*, than for People daily to Acknowledge and Confeſs, *They are Sinners*, and *Sinning*, in Words; and to ſtartle at that, which did ſo lively repreſent unto them, what they own to be their Condition? Were it in good Earneſt, or were it from a true Sence of your Sins, that ye ſo frequently ſeem to acknowledge them, ye would not deſpiſe nor overlook that which calleth you to Repentance for it. How is it, that you can ſo confidently array your ſelves in all manner of gaudy and ſuperfluous Apparel? And exceed in luſtful Powderings and Perfumes; and yet are aſhamed and amazed at Sackcloth and Aſhes, which according to your own Acknowledgment, is ſo ſuitable to your States? Is not this to glory in your Shame, and to be aſhamed of that which ought to be, and would be your greateſt Glory, to wit, *True* and *Unfeigned Repentance?* I ſhall add, that which upon this Occaſion I declared unto you,

I was

I was for a Sign from the Lord unto you; *I desire ye may not be among those, that wonder and Perish, but rather Repent and be Saved.* And this is my Testimony unto you, whether you will hear or forbear; I have Peace with my God in what I have done, and am satisfied, that his Requirings I have answered in this thing. I have not sought yours, but you: I have not coveted your Gold or Silver, or any thing else; nor do I retain, or entertain the least Hatred, Grudge or Evil Will towards any within or without your Gates: but continue in pure and unfeigned Love towards all and every one of you, even those, who do most despise or reject me and my Testimony: being ready to bless those that curse, and to do good to those, that despitefully use me; and to be spent in the Will of the Lord for your sakes, that your Souls may be saved, and God over all may be glorified: For which I travel, and cry before the Throne of Grace, as becometh 1672.

A Servant of the Lord Jesus Christ,

Robert Barclay.

This came before me to signify unto you by Writing at Urie, *the 12th of the first Month,* 1672.

After this Paper was committed to the Press, some Queries concerning this Matter were sent (to a Friend in *Aberdeen*) by One, who in the Inscription styles himself a *Sober Inquirer*; which Mask he quickly pulled off, either for Want of Wit, or from too much Malice against the Truth, by spreading these *Queries* at the same time among several Hands: which no truly *Sober Inquirer* would have done, until he had first received, or been

1672. been refused *Satisfaction* from him, to whom he particularly directed them. In Order therefore to dispel such cloudy Mists, as the Enemy seeks to raise for darkning the Day of God's Appearance through his Children, These *Answers* are judged fit to be here annexed.

The Premisses *and* Queries *following upon them, being all one on the Matter, the* First *being* Positions *in* General, *and the other the* particular Application *of them hereto, they need not different Answers; both of them are herein comprehended and implied: As any that will be at the Pains to look after the* Queries, *and compare them, may observe.*

To the *First* is therefore *Answered*;

1. *R. B.* denies his Message to have proceeded from any Light or Illumination in him as a Man; but from the Immediate Testimony of the Spirit of God in his Heart, *A Manifestation of which Spirit is given to every Man to profit withal*, according to the plain Testimony of the Scriptures, 1 *Cor.* 12. 7. 1 *Joh.* 2. 20, 27. *Heb.* 8. 10, 11, 12. The which Spirit and Anointing teaches all the Saints under the New Covenant, whereunto an *Audible Voice* is not required: For this is said to be within them, and not without them. Nor can it be proved, that God spake always to the Prophets by an Audible Voice, or that such a thing is requisite to every true Revelation, received from the Spirit; else none could be truly certain, that the Scriptures came from the Spirit of God, until they received an Audible Voice by the outward Ear, confirming them of it: Nor could any have the Assurance of Salvation without the same; both which the Generality of *Protestants* hold needful to Believers, and *Calv. Inst. Lib.* 1. *Cap.*

Cap. 7. *Sect.* 4. *Cap.* 8. *Sect.* 1. *Lib.* 3. *Cap.* 1. *Sect.* 4. *Cap.* 3. *Sect.* 39. That by the inward, secret Testimony of the Spirit, without an Audible Voice. Nor was *John Huss* his Prophesy of *Luther*, or *George Wishart*'s of the *Cardinal*'s Death alledged to have proceeded from an Outward Audible Voice; and yet proved both True: As likewise several others of latter Years, which might be mentioned. 1672.

2. A Message thus delivered from the Testimony of the Spirit of God in the Heart, reaches to the Manifestation of the same *Spirit* in the Hearts of those, to whom it is delivered; if they wilfully do not resist and shut it out. Thus the *Ninivites* were reached at the Call of *Jonah*; and those who heard *Peter* were pricked in their Hearts; yet neither the one or the other had such an immediate particular Call as *Jonah* and *Peter* had; but the Testimony of the Spirit through these Two, touched, reached and raised that of God in their Hearts, and made it applicable unto them. Yet those that dispise this Light and Manifestation of God in themselves, may come to jeer, and mock at a Message proceeding from it through another, even as the Scribes and Pharisees did at Christ; and therefore were worthy of Condemnation, and judged by the Heathen, such as *Tyre* and *Sidon*, and *Ninive*. Even as it is with those of the same Spirit at this Day, who while they cry up the Writings of the Prophets, and other Scriptures, (as did the *Pharisees*) are despising Prophesying, or the Teaching, or Leadings of the Spirit; which the Apostle declared to be the Nature of the New Covenant-Dispensation: And therefore no Wonder, if according to the Scripture, *Prov.* 28. 18. *Where there is no* Vision, *the People perish.*

3. The Assisters to this Action having had the thing declared unto them, retiring to the inward Testi-

1672. Teſtimony of the ſame Spirit in themſelves, did feel Union therewith; and ſuch as went along, did not only find a true Liberty, (which might have ſufficed) but ſome of them a Neceſſity to Concur with it. And as for the carrying of the Hat and Cloak, it was altogether Extrinſick, being neither Eſſential nor Circumſtantial to the thing; nor ſo look'd upon by theſe who did it: Yet the Carping thereat ſhews in the Propoſer a critical Mind, very void of Seriouſneſs, which the Lord, as of Purpoſe to ſtarve, hath permitted him to build that Part of the Query in Relation to *A. H*'s Wife upon a falſe Report, the thing being a manifeſt Untruth.

And in Anſwer to the Second Propoſition of the Premiſſes, it's the alone immediate Teſtimony of the Spirit of God, that can truly diſcover all falſe Pretenders and Deluſions: which if any can, let them deny, without overturning the Baſis of all Chriſtian Religion, and rendering the Faith of the Saints in all Ages *Uncertain*.

R. B.

A Cate-

A

CATECHISM

AND

Confession *of* Faith,

Approved of and Agreed unto by the *General Assembly* of the PATRIARCHS, PROPHETS and APOSTLES, CHRIST Himself *Chief Speaker* In and Among them.

Which containeth

A True and Faithful Account of the Principles and Doctrines, which are most surely believed by the *Churches of Christ* in *Great Britain* and *Ireland*, who are reproachfully called by the Name of *QUAKERS*; yet are found in the *One Faith* with the *Primitive Church* and *Saints:* As is most clearly demonstrated by some plain *Scripture-Testimonies* (without *Consequences* and *Commentaries)* which are here Collected and Inserted by Way of *Answer* to a few weighty, yet easy and familiar *Questions*, fitted as well for the Wisest and Largest, as for the Weakest and Lowest Capacities.

To which is added, *An Expostulation with, and Appeal to all other Professors.*

By R. B. *a Servant of the Church of Christ.*

John 5. 39, 40. *Search the Scriptures* (or, Ye search the Scriptures) *for in them ye think, ye have Eternal Life; and they are they, which testify of me, that ye might have Life.*

LONDON: Printed by the Angus of *J. Sowle*, in the Year, 1717.

THE

Preface to the Reader.

READER,

SInce first that great *Apostacy* took Place in the Hearts and Heads of those, who began even in the Apostle's Days to depart from the Simplicity and Purity of the *Gospel*, as it was then delivered in its Primitive Splendor and Integrity; innumerable have been the manifold Inventions and Traditions, the different and various Notions and Opinions, wherewith Man (by giving Way to the vain and airy Imaginations of his own unstable Mind) hath burdened the *Christian Faith*; so that indeed, first by adding these things, and afterwards by equalling them, if not exalting them above the Truth, they have at last come to be substitute in the Stead of it: So that in process in time, *Truth* came to be shut out of Doors, and another thing placed in the Room thereof; having a *Shew* and a *Name*, but wanting the *Substance* and Thing it Self. Nevertheless it pleased God to raise up Witnesses for himself almost in every Age and Generation, who, according to the Discoveries they received, bore some Testimony, less or more, against the *Superstition* and *Apostacy* of the Time: And in special manner through that appearing of the *Light*, which first broke forth in *Germany* about One Hundred and Fifty Years ago, and afterwards reached divers other Nations, the *Beast* received a *deadly Wound*: And a very great Number did at one Time Protest against, and Rescind from the Church of *Rome* in divers of their most gross and sensual Doctrines and superstitious Traditions. But alas! It is for Matter of Lamentation, that the

Succeſſors of theſe *Proteſtants* are eſtabliſhing and building up in themſelves that, which their Fathers were pulling down inſtead of proſecuting and going on with ſo Good and Honourable a Work, which will eaſily appear.

The Generality of all *Proteſtants* (though in many other things miſerably Rent and Shattered among themſelves) do agree in dividing from the Church of *Rome* in theſe Two Particulars:

Firſt, *That every Principle and Doctrine of the Chriſtian Faith is, and ought to be founded upon the Scripture; and that whatſoever Principles or Doctrines are not only not contrary, but even not accordin thereto, ought to be denied, as* Antichriſtian.

Secondly, *That the Scriptures themſelves are plain and eaſie to be underſtood; and that every private Chriſtian and Member of the Church ought to read and peruſe them, that they may know their Faith and Belief founded upon them, and receive them for that Cauſe alone; and not, becauſe any Church or Aſſembly has Compounded and Recommended them: the Choiceſt and Moſt-Pure of which they are obliged to look upon as Fallible.*

Now, contrary to this their known and acknowledged Principle, they do moſt vigorouſly Proſecute and Perſecute others with the like Severity, the *Papiſts* did their Fathers, for believing things, that are plainly ſet down in the Scriptures; and for not believing divers Principles, for which themſelves are forc'd to recur to Tradition; and can by no means prove from Scripture. To ſhew which, I ſhall not here inſiſt, having alotted a *Chapter* for it in the *Book* it ſelf; becauſe to put it here, would ſwell beyond the Bounds of a *Preface*.

Oh! How like do they ſhew themſelves (I mention it with Regret) to the *Scribes* and *Phariſees* of Old, who of all Men moſt cried up and exalted *Moſes* and the Prophets, boaſting greatly of being

ing *Abraham*'s Children! And yet those were they, that were the greatest Opposers and Vilifiers of Christ, to whom *Moses* and all the Prophets gave Witness: Yea, their chief Accusations and Exceptions against Christ was, as being a *Breaker* of the *Law*, and a *Blasphemer*.

Can there any Comparison run more parallel, seeing, there is now found a People, who are greatly Persecuted, and bitterly reviled, and accused as *Hereticks* by a Generation, that cry up and exalt the Scriptures; and yet this People's Principles are found in Scripture, word by word; tho' the most grievous, and indeed the greatest Calumny cast upon them is, *that they Vilify and deny the Scriptures, and set up their own Imaginations instead of them.*

To disprove which, this *Catechism* and *Confession* of *Faith* is compiled, and presented to thy Serious and Impartial View. If thou lovest the Scripture indeed, and desirest to hold the plain Doctrines there delivered, and not these Strange and Far-fetch'd Consequences; which Men have invented; thou shalt easily observe the whole *Principles* of the People called *QUAKERS*, plainly couched in *Scripture Words*, without Addition or Commentary: Especially in those things, their Adversaries Oppose them in, where the Scripture plainly decideth the Controversy for them, without Nicities and School Distinctions; which have been the *Wisdom*, by which the *World* hath not known God; and the Words, which have been multiplied without Knowledge, by which Counsel hath been darkned.

In the *Answers* to the *Questions* there is not one Word, that I know of, placed, but the express Words of *Scripture*: And if in some of the *Questions* there be somewhat Subsumed, of what in my *Judgment* is the *plain* and *naked Import* of the *Words*, it is not to impose my Sense upon the Reader;

but to make way for the next *Queſtion*, for the Dependence of the Matter's Sake. I Shall leave it to the Reaſon of any Underſtanding and judicious Man, who is not byaſſed by *Self-Intereſt*, (that great *Enemy* to true *Equity*) and who in the leaſt Meaſure is willing to give way to the *Light* of Chriſt in his Conſcience, if the *Scriptures* do not pertinently and aptly Anſwer to the *Queſtions*.

As I have upon ſerious Grounds *Separated* from moſt of the *Confeſſions* and *Catechiſms* heretofore publiſhed; ſo, not without Cauſe, I have now taken another Method. They uſually place their *Confeſſion* of *Faith* before the *Catechiſm*: I judge, it ought to be otherwiſe; in Regard that which is Eaſieſt, and is compoſed for Children, or ſuch as are Weak, ought in my Judgment to be placed Firſt; it being moſt Regular, to begin with things that are Eaſie and Familiar, and lead on to things, that are more Hard and Intricate. Beſides, that things be more largely opened in the *Catechiſm*, and divers Objections Anſwered, which are propoſed in the *Queſtions*; the *Reader* having paſſed through that Firſt, will more perfectly underſtand the *Confeſſion*, which conſiſteth mainly in poſitive Aſſertions.

Not long after I had received and believed the Teſtimony I now bear, I had in my View both the Poſſibility and Facility of ſuch a Work; and now after a more large and perfect Acquaintance with the Holy Scripture, I found Acceſs to allow ſome time to ſet about it; and have alſo been helped to accompliſh the ſame.

I doubt not, but it might be enlarged by divers *Citations*, which are here omitted; as not being at preſent brought to my Remembrance: Yet I find Cauſe to be contented, in that God hath ſo far aſſiſted me in this Work by his *Spirit*, that good *Remembrancer*; the Manifeſtation of which,

which, as it is minded, will help ſuch, as *Seriouſly* and *Conſcientiouſly* Read this, to find out, and cleave to the *TRUTH*, and alſo Eſtabliſh and Confirm thoſe, who have already believed. Which of all things is moſt earneſtly deſired, and daily prayed for, By

From Urie *the Place of my* Being *in my Native Country of* Scotland, *the* 11*th of the* 6*th Month*, 1673.

Robert Barclay,
A Servant of the Church
of *CHRIST*.

THE

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A Cate-

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A Catechism, &c.

CHAPTER I.

Of GOD, and the True and Saving Knowledge of Him.

Question. *Seeing it is a thing unquestioned by all Sorts of Christians, that the Hight of Happiness consisteth in coming to know and enjoy Eternal Life; what is it in the Sense and Judgment of Christ?*

Answer. This is Life Eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent. Joh. 17. 3.

Q. *How doth God reveal this Knowledge?*

A. For God, who commanded the Light to shine out of Darkness, hath shined in our Hearts, to give the Light of the Knowledge of the Glory of God in the Face of Jesus Christ. 2 Cor. 4. 6.

Q. *How many Gods are there?*

A. One God. We know, that an Idol is nothing in the World; and that there is none other God but one. But to us there is but one God. Eph. 4. 9. 1 Cor. 8. 4, 6.

Q. *What is God?*

A. God is a Spirit. Joh. 4. 24.

Q. *Among all the Blessed, Glorious and Divine Excellencies of God, which are ascribed and given to him in the Scriptures, what is that, which is most needful for us to take notice of, as being the Message which the Apostles recorded in special Manner to declare of him now under the Gospel?*

A. This

1673. *A.* This then is the Meſſage which we have heard of him, and declare unto you, That God
1 Joh. 1. 5. is Light, and in him is no Darkneſs at all.

Q. *What are they that bear Record in Heaven?*

1 Joh. 5. 7. *A.* There are three that bear Record in Heaven, the Father, the Word and the Holy Ghoſt, and theſe three are one.

Q. *How cometh any Man to know God the Father, according to Chriſt's Words?*

Luke 10. 22. Mal. 11. 27. Joh. 14. 6 *A.* All things are delivered to me of my Father; and no Man knows who the Son is, but the Father; and who the Father is, but the Son, and he to whom the Son will reveal him. Jeſus ſaith unto him, I am the Way, the Truth and the Life, no Man cometh unto the Father but by me.

Q. *By whom, and after what Manner doth the Son reveal his Knowledge?*

1 Cor. 2. 9, 10, 11, 12. *A.* But as it is written, Eye hath not ſeen, nor Ear heard, neither hath entered into the Heart of Man, the Things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit: For the Spirit ſearcheth all things, yea, the deep things of God. For what Man knoweth the Things of a Man, ſave the Spirit of a Man, which is in him? Even ſo the Things of God knoweth no Man, but the Spirit of God. Now, we have received not the Spirit of the World, but the Spirit which is of God, that we might know the things that are freely given to us of God.

John 14. 26. But the Comforter, which is the Holy Ghoſt, whom the Father will ſend in my Name, he ſhall teach you all things, and bring all things to your Remembrance, *&c.*

CHAP.

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CHAP. II.

Of the Rule and Guide of Christians, and of the Scriptures.

Question. *SEeing it is by the Spirit, that Christ reveals the Knowledge of God in things Spiritual, is it by the Spirit that we must be led under the Gospel?* The Spirit the Guide.

Answer. But ye are not in the Flesh, but in the Spirit; if so be that the Spirit of God dwell in you. Now, if any Man have not the Spirit of Christ, he is none of his. For as many as are led by the Spirit of God, they are the Sons of God. Rom. 8. 9, 14.

Q. *Is it an Inward Principle then, that is to be the Guide and Rule of Christians?*

A. But the Anointing, which ye have received of him, abideth in you: And ye need not that any Man teach you, but as the same Anointing teacheth you of all Things, and is Truth, and is no Lye; and even as it hath taught you, ye shall abide in him. 1 John 2. 27.

But as touching Brotherly Love, ye need not that I write unto you; for ye your selves are taught of God to love one another. 1 Thes. 4. 9

Q. *I perceive by this, that it is by an Inward Anointing and Rule, that Christians are to be taught? Is this the very Tenor of the New Covenant Dispensation?*

A. For this is the Covenant that I will make with the House of *Israel*, After those Days, saith the Lord, I will put my Laws into their Mind, and write them in their Hearts; and I will be to them a God, and they shall be to me a People: And they shall not teach every Man his Neighbour, and every Man his Brother, saying, Know the The *Anointing*, the *Teacher*. Heb. 8. 10, 11.

1673 the Lord; for all shall know me, from the Least to the Greatest.

Joh. 6. 45. And they shall be all taught of God.

Q. *Did Christ then promise, that the Spirit should both abide with his Disciples, and be in them?*

John 14. 16, 17. *A.* And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever, even the Spirit of Truth, whom the World cannot receive, because it seeth him not, neither knoweth him; but ye know him; for he dwells with you, and shall be in you.

Q. *For what End were the Scriptures written?*

Rom. 15. 4. *A.* For whatsoever things were written afore time, were written for our Learning, that we through Patience and Comfort of the Scriptures might have Hope.

Q. *For what are they profitable?*

2 Tim. 3. 15, 16, 17. *A.* Thou hast known the Holy Scriptures, which are able to make thee wise unto Salvation, through Faith which is in Christ Jesus. All Scripture is given by Inspiration of God, and is profitable for Doctrine, for Reproof, for Correction, for Instruction in Righteousness, that the Man of God may be perfect, throughly furnished unto all good Works.

Q. *Wherein consisteth the Excellency of the Scriptures?*

2 Pet. 1. 20, 21. *A.* Knowing this first, that no Prophesy of the Scriptures is of any private Interpretation: For the Prophesy came not in Old Time by the Will of Man, but Holy Men of God spake, as they were moved by the Holy Ghost.

Q. *The Scriptures are then to be regarded, because they came from the Spirit; and they also testify, that not they but the Spirit is to lead into all Truth? In what Respect doth Christ command to search them?*

A. Search

A. Search the Scriptures; for in them ye think ye have Eternal Life, and they are they which teſtify of me. 1673. Joh. 5.39.

Q. *I perceive, there was a Generation of Old, that greatly exalted the Scriptures, and yet would not believe, nor come to be guided by that the Scriptures directed to: How doth Chriſt beſpeak ſuch?*

A. Do not think, that I will accuſe you to the Father; there is one that accuſeth you, even *Moſes*, in whom ye truſt: for had ye believed *Moſes*, ye would have believed me; for he wrote of me: But if ye believe not his Writings, how ſhall ye believe my Words? Joh. 5.45, 46, 47.

Q. *What ought then ſuch to be accounted of, notwithſtanding of their Pretences of being ruled by the Scriptures?*

A. In which are ſome things hard to be underſtood, which they that are unlearned and unſtable, wreſt, as they do alſo the other Scriptures, unto their own Deſtruction. 2 Pet. 3. 16.

CHAP. III.

Of Jesus Christ being manifeſt in the Fleſh; the Uſe and End of it.

Queſtion. *What are the Scriptures, which do moſt obſervably propheſy of Chriſt's Appearance?*

Anſwer. The Lord thy God will raiſe up unto thee a Prophet from the Midſt of thee, of thy Brethren, like unto me, unto him ye ſhall hearken. Deut. 18. 15.

Therefore the Lord himſelf ſhall give you a Sign: Behold, a Virgin ſhall conceive and bear a Son, and ſhall call his Name *Immanuel.* Iſa. 7. 14.

Q. *Was*

1673. Q. *Was not Jeſus Chriſt in Being, before he appeared in the Fleſh? What clear Scriptures prove this, againſt ſuch as erroneouſly aſſert the contrary?*

Mic. 5. 2. *A.* But thou *Bethlehem Ephratah*, though thou be little among the Thouſands of *Judah*, yet out of thee ſhall he come forth unto me, that is to be Ruler in *Iſrael*, whoſe Goings forth have been from of Old, from Everlaſting.

Joh. 1. 1, 2, 3. In the Beginning was the Word, and the Word was with God, and the Word was God; The ſame was in the Beginning with God: All things were made by him, and without him was not any thing made, that was made.

Joh. 8. 58. Jeſus ſaid unto them, Verily, verily, I ſay unto you, Before *Abraham* was, I am.

Joh. 17. 5. And now, O Father, Glorify thou me with thine own ſelf, with the Glory which I had with thee before the World was.

Eph. 3. 9. And to make all Men ſee, what is the Fellowſhip of the Myſtery, which from the Beginning of the World hath been hid in God, who created all things by Jeſus Chriſt.

Col. 1. 16. For by him were all things created, that are in Heaven, and that are in Earth, viſible and inviſible, whether they be Thrones, or Dominions, or Principalities, or Powers: All things were created by him, and for him.

Heb. 1. 2. God hath in theſe laſt Days ſpoken unto us by his Son, whom he hath appointed Heir of all things, by whom alſo he made the Worlds.

Q. *Theſe are very clear, that even the World was created by Chriſt; but what Scriptures prove the Divinity of Chriſt, againſt ſuch as falſly deny the ſame?*

Joh. 1. 1. *A.* And the Word was God.

Rom. 9. 5. Whoſe are the Fathers, and of whom as concerning the Fleſh, Chriſt came, who is over all, God bleſſed for ever, *Amen.*

Who

Who being in the Form of God, thought it no Robbery, to be equal with God. 1673. Phil. 2. 6.

And we know, that the Son of God is come, and hath given us an Understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ: This is the true God, and Eternal Life. 1 Joh. 5. 20.

Q. *What are the glorious Names the Scripture gives unto* Jesus Christ, *the Eternal Son of God?*

A. And his Name shall be called *Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace.* Isa. 9. 5.

Who is the Image of the Invisible God, the First-born of every Creature. Col. 1. 15.

Who being the Brightness of his Glory, and the express Image of his Person *(or more properly, according to the Greek,* of his Substance.) Heb. 1. 3. χαρακτὴρ τῆς ὑποστάσεως αὐτοῦ.

And he was cloathed with a Vesture dipt in Blood, and his Name is called The *Word of GOD.* Rev. 19. 13.

Q. *After what Manner was the Birth of Christ?*

A. Now, the Birth of Jesus Christ was on this wise: Whenas his Mother *Mary* was espoused to *Joseph* (before they came together) she was found with Child of the Holy Ghost. Mat. 1. 18.

And the Angel said unto her, Fear not, *Mary,* for thou hast found Favour with God: And behold thou shalt conceive in thy Womb, and bring forth a Son, and shalt call his Name *Jesus:* He shall be great, and shall be called *The Son of the Highest,* and the Lord God shall give unto him the Throne of his Father *David.* Then said *Mary* unto the Angel, How shall this be, seeing I know not a Man? And the Angel answered and said unto her, The Holy Ghost shall come upon thee, and the Power of the Highest shall overshadow thee: Therefore also that Holy Thing that The *Birth of Christ.* Luke 1. 30, 31, 32, 34, 35.

1672. that shall be born of thee, shall be called the Son of God.

Q. *Was Jesus Christ, who was born of the Virgin* Mary, *and supposed to be the Son of* Joseph, *a true and real Man?*

A. Forasmuch as the Children are Partakers of
Heb.2.14. Flesh and Blood, he also himself took Part of the same, that through Death he might destroy him that had the Power of Death, that is the Devil.

Heb. 2. 16, 17. For verily, he took not on him the Nature of Angels, but he took on him the Seed of *Abraham*, wherefore in all things it behoved him to be made like unto his Brethren, that he might be a merciful and faithful High-Priest, *&c.*

Heb.4.15. For we have not an High-Priest, which cannot be touched with the feeling of our Infirmities; but was in all Points tempted, as we are, yet without Sin.

Heb.5.15. And the Gift of Grace, which is by one Man, Jesus Christ, hath abounded unto many.

1 Cor. 15. 20, 21. But now is Christ risen from the Dead, and become the First-Fruits of them that slept: for since by Man came Death, by Man came also the Resurrection of the Dead.

Q. *After what Manner doth the Scripture assert the Conjunction and Unity of the Eternal Son of God in and with the Man Christ Jesus?*

Joh. 1.14. *A.* And the Word was made Flesh, and dwelt among us (and we beheld his Glory, the Glory as of the Only Begotten of the Father) full of Grace and Truth.

Joh. 3.34. For he, whom God hath sent, speaketh the Words of God; for God giveth not the Spirit by Measure unto him.

Acts 10. 38. Now God anointed *Jesus* of *Nazareth* with the Holy Ghost and with Power; who went about doing Good, and healing all that were oppressed of the Devil; for God was with him.

For

For it pleased the Father, that in him should all Fulness dwell. 1672.

For in him dwelleth all the Fulness of the God-Head bodily. Col. 1. 19. Col. 2. 9.

In him are hid all the Treasures of Wisdom and Knowledge. Col. 2. 3.

Q. *For what End did Christ appear in the World?* Rom. 8. 3.

A. For what the Law could not do, in that it was weak through the Flesh, God sending his Son in the Likeness of sinful Flesh, and for Sin condemned Sin in the Flesh.

For this Purpose the Son of God was manifested, That he might destroy the Works of the Devil. And ye know, that he was manifested to take away our Sins. 1 Joh. 3. 8, 9.

Q. *Was Jesus Christ really Crucified and Raised again?*

A. For I delivered unto you first of all, that which I also received, how that Christ died for our Sins, according to the Scriptures; And that he was buried, and that he arose again the Third Day, according to the Scriptures. 1 Cor. 15. 3, 4.

Q. *What End do the Scriptures ascribe unto the Coming, Death and Sufferings of Christ?*

A. For mine Eyes have seen thy Salvation, which thou hast prepared before the Face of all People, A Light to lighten the *Gentiles*, and the Glory of thy People *Israel*. Luc. 2. 30, 31, 32.

Whom God hath set forth to be a Propitiation through Faith in his Blood, to declare his Righteousness for the Remission of Sins, that are past, through the Forbearance of God. Rom. 3. 25.

And walk in Love, as Christ also hath loved us, and hath given himself for us an Offering, and a Sacrifice to God for a sweet-smelling Savour. Ephes. 5. 2.

And (having made Peace through the Blood of his Cross) by him to reconcile all things unto himself, by him I say, whether they be things in Earth, or things in Heaven. And you that Col. 1. 21, 22.

1672. were sometimes alienated, and Enemies in your Minds by wicked Works; yet now hath he reconciled in the Body of his Flesh through Death, to present ye Holy, Unblamable and Unreprovable in his Sight,

Heb. 9. 12, 14. Neither by the Blood of Goats and Calves, but by his own Blood he entered in once into the Holy Place, having obtained Eternal Redemption for us. How much more shall the Blood of Christ, who through the Eternal Spirit offered himself without Spot to God, purge your Consciences from dead Works, to serve the living God.

1 Pet. 3. 18. For Christ also hath once suffered for Sins, the Just for the Unjust (that he might bring us to God) being put to Death in the Flesh, but quickned by the Spirit.

1 Joh. 3. 16. Hereby perceive we the Love of God, because he laid down his Life for us.

Heb. 9. 15. And for this Cause he is the Mediator of the New Testament, that by Means of the Redemption of Transgressions that were under the First Testament, they which are called, might receive the Promise of the Eternal Inheritance.

Q. *Is Christ then the Mediator?*

1 Tim. 2. 5. *A.* For there is One God, and One Mediator between God and Man, the Man Christ Jesus, who gave himself a Ransom for all, to be testified in due Time.

Q. *Was not Christ the Mediator, until he appeared, and was crucified in the Flesh?*

Rev. 5. 12. and 13. 8. *A.* He is the Lamb, that was slain from the Foundation of the World.

Q. *Is it then needful to believe, that the Saints of Old did partake of Christ, as then present with, and nourishing them?*

1 Cor. 10. 1, 2, 3, 4. *A.* Moreover, Brethren, I would not that ye should be ignorant, how that all our Fathers were under the Cloud, and all passed through the Sea; and were all baptized unto *Moses* in the Cloud and

and in the Sea; and did all eat the same spiritual Meat, and did all drink the same spiritual Drink: For they drank of that spiritual Rock that followed them, and that Rock was Christ. 1673.

Q. *But whereas most of these Scriptures beforementioned do hold forth, that the Death and Sufferings of Christ were appointed for the destroying, removing and remitting of Sin: Did he so do it, while he was outwardly upon Earth, as not to leave any thing for himself to do in us, nor for us to do in and by his Strength?*

A. For even hereunto were ye called, because Christ also suffered for us, leaving us an Example, that ye should follow his Steps. 1 Pet. 2. 21.

Whereof I *Paul* am made a Minister, who now rejoice in my Sufferings for you, and fill up that which is behind, of the Afflictions of Christ in my Flesh for his Body's sake, which is the Church. Col. 1. 23, 24.

Always bearing about in the Body of the Dying of the Lord Jesus, that the Life also of Jesus might be made manifest in our Body. For we which Live, are always delivered unto Death for Jesus sake, that the Life also of Jesus might be made manifest in our Mortal Flesh. 2 Cor. 4. 10, 11.

And that he died for all, that they which live, should not henceforth live unto themselves, but unto him that died for them, and also rose again. 2 Cor. 5. 15.

That I may know him, and the Power of his Resurrection, and the Fellowship of his Sufferings, being made conformable to his Death. Phil. 3. 10.

CHAP. IV.

Of the New Birth, the Inward Appearance of Christ in Spirit, and the Unity of the Saints with him.

Quest. DOTH *Christ promise then to Come again to his Disciples?*

1672. *Answ.* I will not leave you Comfortless; I Come unto you.

Joh. 14. 18. Q. *Was this only a Special Promise to these Disciples? Or is it not the Common Priviledge of the Saints?*

Isa. 57. 15. *A.* For thus saith the High and Lofty One, that inhabits Eternity, whose Name is *Holy*, I dwell in the High and Holy Place, with him also that is of a Contrite and Humble Spirit, *&c.*

2 Cor. 6. 16. For ye are the Temple of the Living God, as God hath said, I will dwell in them and walk in them.

Rev. 3. 20. Behold, I stand at the Door, and knock, if any Man hear my Voice, and open the Door, I will come in to him, and Sup with him, and he with me.

Q. *Doth the Apostle* Paul *speak of the Son of God being Revealed in him.*

Gal. 1. 15. 16. *A.* But when it pleased God, who separated me from my Mother's Womb, and called me by his Grace, to Reveal his Son in me, that I might preach him among the Heathen.

Q. *Is it needful then, to know Christ within?*

2 Cor. 13. 5. *A.* Examine your selves, whether ye be in the Faith, prove your own selves, Know ye not your own selves, how that Jesus Christ is in you, except ye be Reprobates?

Q. *Was the Apostle Earnest, that this Inward Birth of Christ should be brought forth in any?*

Gal. 4. 19. *A.* My little Children, of whom I travel in Birth again, until Christ be formed in you?

Q. *What saith the same Apostle of the Necessity of this Inward Knowledge of Christ, and of the New Creature beyond the Outward?*

2 Cor. 5. 16, 17. *A.* Wherefore henceforth know we no Man after the Flesh; yea, though we have known Christ after the Flesh; yet now henceforth know we him no more. Therefore if any Man be in Christ, he is a New Creature; Old things are passed away, behold all things are become New. But

But ye have not so learned Christ; if so be 1672.
that ye have heard him, and have been taught
by him, as the Truth is in Jesus, That ye put off Ephes. 4.
concerning the former Conversation, the old Man, 21, 22,
which is corrupt, according to the deceitful 23, 24.
Lusts; and to be renewed in the Spirit of your
Mind; and that ye put on the new Man, which
after God is created in Righteousness and true
Holiness.

Q. *Is this* Christ-within, *the Mystery of God, and Hope of Glory, which the Apostle preached?*

A. To whom God would make known, what Col. 1.27,
are the Riches of the Glory of this Mystery a- 28.
mong the Gentiles, which is Christ in you, the
Hope of Glory, whom ye preach.

Q. *Doth the Apostle any where press the putting on of this New Birth?*

A. Put ye on the Lord Jesus Christ, and make Rom. 13.
not Provision for the Flesh to fulfil the Lusts 14.
thereof.

Q. *Doth he write to any of the Saints, as having put off the Old, and put on the New Man?*

A. For as many of you, as have been Baptized Gal. 3.27.
into Christ, have put on Christ.

Seeing that ye have put off the Old Man with Col. 3. 9,
his Deeds, and have put on the New Man, which 10.
is renewed in Knowledge after the Image of him
that created him.

Q. *What speaketh Christ himself of the Necessity of this New Birth?*

Jesus answered and said unto him, Verily, John 3. 3.
verily, I say unto thee, Except a Man be born
again, he cannot see the Kingdom of God.

Q. *Of what Seed cometh this Birth?*

A. Being born again, not of corruptible Seed, 1 Pet. 1.23
but of incorruptible, by the Word of God, which
liveth and abideth for ever.

Q. *What doth the Apostle* Paul *witness of himself concerning this New Life?*

1673. *A.* I am Crucified with Chriſt; nevertheleſs I live, yet not I, but Chriſt liveth in me.
Gal. 2.20.

Q. *What is the Preaching of the Croſs of Chriſt?*

1 Cor. 1. 18. *A.* For the Preaching of the Croſs is to them that periſh, Fooliſhneſs; but unto us that are ſaved, it is the Power of God.

Q. *What Effect had this Croſs in the Apoſtle? and how much preferreth he the New Creature to all outward and viſible Ordinances and Obſervances?*

Gal. 6. 14, 15. *A.* But God forbid that I ſhould glory, ſave in the Croſs of our Lord Jeſus Chriſt, by whom the World is crucified unto me, and I unto the World: For in Jeſus Chriſt neither Circumciſion availeth any thing, nor Uncircumciſion, but a New Creature.

Q. *What ſpeaketh Chriſt of the Unity of the Saints with him?*

Joh. 14. 20 *A.* At that Day ye ſhall know, that I am in my Father, and ye in me, and I in you.

John 15. 4, 5. Abide in me, and I in you: As the Branch cannot bear Fruit of it ſelf, except it abide in the Vine, no more can ye, except ye abide in me. I am the Vine, ye are the Branches; He that abideth in me, and I in him, the ſame bringeth forth much Fruit; for without me ye can do nothing.

Joh. 17. 20, 21, 22, 23. Neither pray I for theſe alone, but for them alſo, which ſhall believe in me through their Word: That they all may be one; as thou, Father, art in me, and I in thee, that they alſo may be one in us, that the World may believe it, that thou haſt ſent me. And the Glory which thou gaveſt me, I have given them, that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the World may know, that thou haſt ſent me, and haſt loved them, as thou haſt loved me.

Q. *What*

Q. *What ſaith the Apoſtle* Paul *to this Purpoſe?* 1670.

A. For both he that ſanctifies, and they that are ſanctified, are all of one; for which Cauſe he is not aſhamed to call them Brethren. Heb. 2. 11.

Q. *What ſaith the Apoſtle* Peter?

A. Whereby are given unto us exceeding great and precious Promiſes, that by theſe you might be Partakers of the Divine Nature, having eſcaped the Corruption that is in the World through Luſt. 2 Pet. 1. 4.

CHAP. V.

Concerning the LIGHT wherewith Jeſus Chriſt hath enlightned every Man: The *Univerſality* and *Sufficiency* of God's *Grace* to all the World made manifeſt therein.

Queſtion. *Wherein conſiſts the Love of God towards Fallen and Loſt Man?*

Anſwer. For God ſo loved the World, that he gave his only begotten Son; that whoſoever believeth in him, ſhould not Periſh, but have everlaſting Life. Joh. 3. 16.

In this was manifeſted the Love of God towards us, becauſe that God ſent his only begotten Son into the World, that we might live through him. 1 Joh. 4. 9.

Q. *What is intended here by the World? all and every Man, or only a few?*

A. But we ſee Jeſus, who was made a little lower than the Angels, for the ſuffering of Death crowned with Glory and Honour, that he by the Grace of God, ſhould taſte Death for every Man. Heb. 2. 9.

And if any Man ſin, we have an Advocate with the Father, Jeſus Chriſt, the Righteous; and he is the Propitiation for our Sins, and not 1 Joh. 2. 1, 2.

1672. for ours only, but also for the Sins of the whole World.

Q. *Methinks, the Apostle* John *is very plain there, in mentioning the* whole World, *which must be not only the Saints, but all others; seeing he distinguisheth the World from himself, and all the Saints, to whom he then wrote: What saith* Paul *elsewhere in this Matter?*

Col. 1. 27, 28. *A.* Christ in you the Hope of Glory, whom we Preach, warning every Man, and teaching every Man in all Wisdom, That we may present every Man perfect in Christ Jesus.

1 Tim. 2. 3, 4, 6. I exhort therefore, that first of all Supplications, Prayers, Intercessions, and giving of Thanks be made for All Men; for this is good and acceptable in the Sight of God our Saviour, who will have all Men to be saved, and to come to the Knowledge of the Truth; who gave himself a Ransom for all, to be testified in due time.

Q. *What is the Apostle* Peter's *Testimony in this?*

2 Pet. 3. 9. *A.* The Lord is not slack concerning his Promise (as some Men count Slackness) but is long-suffering to us-ward, not willing, that any should Perish, but that All should come to Repentance.

Q. *Are there any more Scripture Passages, that prove this Thing?*

Ezek. 33. 11. *A.* Say unto them, As I live, saith the Lord, I have no Pleasure in the Death of the Wicked; but that the Wicked turn from his Way, and Live.

Psal. 145. 8, 9. The Lord is gracious, and full of Compassion; slow to Anger, and of great Mercy. The Lord is good to all, and his tender Mercies are over all his Works.

2 Cor. 5. 19. To wit, That God was in Christ reconciling the World unto himself.

Q. *Seeing then, by these Scriptures it appears, that the Love of God is held out to all, that all might*

might have been or may be saved by Christ; *what is to be judged of those, who assert, that God nor Christ never purposed Love nor Salvation to a great Part of Mankind*; *and that the Coming and Sufferings of Christ never was intended, nor could be useful to their Justification*; *but will and must be effectual for their Condemnation: even according to God's Purpose, who from their very Infancy to their Grave with held from them all Means of Salvation? What saith the Scripture to such?* 1673.

A. For God sent not his Son into the World to condemn the World, but that the World through him might be saved. Joh. 3.17.

I am come a Light into the World, that whosoever believeth in me, should not abide in Darkness. And if any Man hear my Words and believe not, I judge him not; for I came not to judge the World, but to save the World. John 12. 46, 47.

Q. *From what Scripture then came these Men to wrest an Opinion so contrary to Truth?*

A. For the Children being not yet born, neither have done any Good or Evil, that the Purpose of God according to Election might stand, it was said unto her, The Elder shall serve the Younger, as it is written, *Jacob* have I loved, but *Esau* have I hated. Rom. 9. 11, 12, 13.

Q. *I perceive, in that Scripture it was only said, before the Children were born,* The Elder shall serve the Younger; *These other Words* (*Jacob* have I loved, *Esau* have I hated) *are mention'd out of the Prophet* Malachy, *who wrote them many Hundred Years after both were dead: Doth not the Scripture mention any other Cause of God's hating* Esau, *than meerly his Decree? What saith the same Apostle elsewhere?*

A. Left there be any Fornication, or prophane Person, as *Esau*, who for one Morsel of Meat sold his Birth-right; for ye know, how that afterward, Heb. 12. 16, 17.

1673. terward, when he would have inherited the Blessing, he was rejected.

Q. *But seeing, that such alledge, that it is because of* Adam's *Sin, that many, even Children are Damned: Doth not the Scripture aver, that the Death of Christ was as large to Heal, as* Adam's *Sin could Condemn?*

Rom. 5. 15, 18. *A.* For if through the Offence of one many be dead, much more the Grace of God, and the Gift by Grace, which is by one Man, Jesus Christ. Therefore as by the Offence of One, Judgment came upon all Men to Condemnation, even so by the Righteousness of one, the free Gift came upon all Men unto Justification of Life.

Q. *That proves abundantly, that Christ's Death is of sufficient Extent to make up any Hurt* Adam's *Sin brought upon Mankind? What is then the Cause of Condemnation?*

1 John 3. 18. *A.* He that believeth on him is not condemned; but he that believeth not, is condemned already, because he hath not believed in the Name of the Only begotten Son of God.

2 Thess. 2. 10, 11, 12. And with all Deceivableness of Unrighteousness in them that perish, because they received not the Love of the Truth, that they might be saved. And for this Cause God shall send them strong Delusions, that they should believe a Lye, that they all might be damned, who believe not the Truth, but had Pleasure in Unrighteousness.

Q. *Seeing it is so of a Truth, according to the Scriptures Testimony, that God has purposed Love and Mercy to all, in the Appearance of his Son Jesus Christ; Is the Gospel or glad Tidings of this Salvation brought nigh unto all, by which they are put into a Capacity of receiving the Grace, and being saved by it.*

Col. 1. 23. *A.* If ye continue in the Faith grounded and setled, and be not moved away from the Hope of

of the Gospel, which ye have heard, and which was preached to every Creature, which is under Heaven, whereof I *Paul* am made a Minister. 1673.

Q. *What is the Gospel?*

A. I am not ashamed of the Gospel; for it is the Power of God unto Salvation, unto every one that believeth. Rom. 1. 16

Q. *Is this Gospel hid?*

A. If our Gospel be hid, it is hid to them that are lost, in whom the God of this World hath blinded the Minds of them which believe not, lest the Light of the glorious Gospel of Christ should shine unto them. 2 Cor. 4. 3, 4.

Q. *Is this Light then come into the World? And are not Men condemned, because they love it not; and not because it is hid from them?*

A. And this is the Condemnation, that Light is come into the World, and Men love Darkness rather than Light. Joh. 3. 19.

Q. *Why do they so?*

A. Because their Deeds are evil.

Q. *Is every Man enlightned by this Light?*

A. He was not that Light, but was sent to bear Witness of that Light, that was the true Light, which enlightneth every Man that cometh into the World. Joh. 1. 8, 9.

Q. *Doth this Light discover all things?*

A. All things that are reproved, are made manifest by the Light; for whatsoever doth make manifest, is Light. Eph. 5. 13.

Q. *Do Evil Men preach up this Light, or mind it?*

A. Every one that doth Evil, hateth the Light, neither cometh to the Light, lest his Deeds should be reproved. Joh. 3. 20.

They are of those that rebel against the Light. Job 24. 13

Q. *Do good Men love it, and follow it.*

A. He that doth Truth, comes to the Light, that his Deeds may be made manifest, that they are wrought in God. Joh. 3. 21.

Q. *What*

1673. Q. *What Benefit doth redound to such as Love the Light, and walk in it?*

1 Joh. 1. 7. *A.* If we walk in the Light, as he is in the Light, we have Fellowship one with another, and the Blood of Jesus Christ, his Son, cleanses us from all Sin.

Q. *Doth Christ command to take Heed to the Light?*

Joh. 12. 36 *A.* While ye have the Light, believe in the Light, that ye may be the Children of the Light.

Q. *Were the Apostles commanded to turn People to the Light?*

Acts 26. 17, 18. *A.* Delivering thee from the People, and from the Gentiles, unto whom now I send thee to open their Eyes, and to turn them from Darkness unto Light, and from the Power of Satan unto God, that they may receive Forgiveness of Sins, and Inheritance among them which are sanctified through Faith that is in me.

Q. *Doth this Light abide with every Man all his Life Time, in order to save, or only during the Day of his Visitation?*

Joh. 12. 25 *A.* Yet a little while is the Light with you; walk while ye have the Light, lest Darkness come upon you.

Heb. 4. 7. Again, He limiteth a certain Day, saying in *David*, To Day, after so long time, as it is said, To Day, if ye will hear his Voice, harden not your Hearts.

Q. *How can it be proved, that there is a Day, wherein People may know things concerning their Peace, which afterwards may be hid from them?*

Luke 19. 41, 42. *A.* And when he was come near, he beheld the City, and wept over it, saying, If thou hadst known, even thou, at least in this thy Day, the things which belong unto thy Peace; but now they are hid from thine Eyes.

Q. *Is there any further Scripture Proof of the Lord's*

Lord's Willingneſs to gather a People, who would not, and therefore were condemned? 1673.

A. O *Jeruſalem, Jeruſalem!* thou that killeſt the Prophets, and ſtoneſt them which are ſent unto thee, How oft would I have gathered thy Children together, even as a Hen gathereth her Chickens under her Wings, and ye would not. Mat. 23. 37. Luke 13. 34.

Then his Lord, after that he had called him, ſaid unto him, O thou wicked Servant! I forgave thee all the Debt, becauſe thou deſiredſt me; ſhouldſt not thou alſo have had Compaſſion on thy Fellow-Servant, even as I had pity on thee? And his Lord was wroth, and delivered him to the Tormentors, till he ſhould pay all that was due unto him. Mat. 18. 32, 33, 34.

Then *Paul* and *Barnabas* waxed bold, and ſaid, It was neceſſary that the Word of God ſhould firſt have been ſpoken to you; but ſeeing ye put it from you, and judge your ſelves unworthy of Everlaſting Life, lo, we turn to the Gentiles. Acts 13. 46.

Becauſe I have called, and ye refuſed, I have ſtretched out my Hand, and no Man regarded: But ye have ſet at nought all my Counſel, and would none of my Reproof; I alſo will laugh at your Calamity, I will mock when your Fear cometh. Prov. 1. 24, 25, 26.

And at what Inſtant I ſhall ſpeak concerning a Nation, and concerning a Kingdom to build and to plant it; If it do Evil in my Sight, that it obey not my Voice, then will I repent of the Good, wherewith I ſaid I would benefit them. Jer. 18. 9, 10.

Q. *Doth God's Spirit ſtrive then for a Seaſon, and afterwards forbear?*

A. And the Lord ſaid, My Spirit ſhall not always ſtrive with Man. Gen. 3. 9.

Q. *May it then be reſiſted?*

A. Ye Stiff-necked and Uncircumciſed in Heart and Ears, ye do always reſiſt the Holy Ghoſt, as your Fathers did, ſo do ye. Acts 7. 51.

For

1672. For the Wrath of God is revealed from Heaven againſt all Ungodlineſs and Unrighteouſneſs of Man, who hold the Truth in Unrighteouſneſs.

Rom. 1. 18.

Q. *Hath God manifeſted to Man, that which may be known of Himſelf?*

Rom. 1. 19. *A.* That which may be known of God, is manifeſt in them; for God hath ſhewed it unto them.

Q. *Is then this Light or Seed ſown in the Hearts of Evil Men?*

Mat. 13. 3, 4, 5, 7. *A.* And he ſpake many things to them in Parables: Behold, a Sower went forth to ſow, and when he ſowed, ſome Seeds fell by the Way-ſide, *&c.* ſome fell among ſtony Places, *&c.* and ſome fell among Thorns, *&c.*

Q. *Are thoſe Places, where the Seed is ſaid to have fallen, underſtood of the Heart of Man?*

Mat. 13. 18, 19. *A.* Hear ye therefore the Parable of the Sower, when any one heareth the Word of the Kingdom, and underſtandeth it not, then cometh the Wicked One, and catcheth away that which was ſown in his Heart: This is he which received the Seed by the Way-ſide, *&c.*

Q. *Is this Seed ſmall in its firſt Appearance?*

Mat. 13. 31, 32. *A.* The Kingdom of Heaven is like to a Grain of Muſtard Seed, which a Man took and ſowed in his Field, which indeed is the leaſt of all Seeds.

Q. *Foraſmuch as many underſtand not this under the Notion and Appellation of* Light *or* Seed, *it being quite another Dialect than the common; though I muſt needs confeſs, it is the very Language of the Scriptures; Is there a ſaving Manifeſtation of the Spirit given unto all?*

1 Cor. 12. 7. *A.* The Manifeſtation of the Spirit is given to every Man to profit withal.

Q. *Sure, if it be to profit withal, it muſt be in order to ſave; for were it not uſeful, nor yet ſufficient*

ent to save, what Profit could it be of: But in regard some speak of a Grace that is common, and of a Grace that is saving, is there such a Grace common unto all, as brings Salvation? 1673.

A. The Grace of God, that brings Salvation, hath appeared to all Men. Tit. 2.11.

Q. *That which brings Salvation, must needs be saving; what doth that Grace teach us?*

A. Teaching us, that denying Ungodliness and worldly Lusts, we should live soberly, righteously and godly in this present World. Tit. 2.12.

Q. *Certainly, that which teacheth both Righteousness and Godliness, must be sufficient; for therein consisteth the whole Duty of Man: what saith the Apostle elsewhere of this Instructor?*

A. And now, Brethren, I commend you to God, and to the Word of his Grace, which is able to build you up, and to give you an Inheritance among all those that are sanctified. Acts 20. 32.

Q. *What is the Word of God?*

A. The Word of God is quick and powerful, and sharper than any two-edged Sword, piercing even to the dividing asunder of Soul and Spirit, and of the Joints and Marrow, and is a Discerner of the Thoughts and Intents of the Heart. Neither is there any Creature that is not manifest in his Sight, but all things are naked and open to the Eyes of him, with whom we have to do. Heb. 4. 12, 13.

Q. *Ought we not to take Heed to this Word?*

A. We have also a more sure Word of Prophecy, whereunto ye do well that ye take heed, as unto a Light that shineth in a dark Place, until the Day dawn, and the Day-star arise in your Hearts. 2 Pet. 1. 19.

Q. *I perceive the Scriptures are very clear, both concerning the Universality and Sufficiency of this Light, Seed, Grace and Word of God, but is this Word nigh, or afar off? Inward or Outward?*

A. Say

1673. *A.* Say not in thine Heart, Who shall ascend into Heaven, that is, to bring Christ down from a-
Rom. 10. 6, 7, 8. bove; or who shall descend into the Deep, that is, to bring up Christ again from the Dead? But what saith it. The Word is nigh, in thy Mouth and in thy Heart; that is the Word of Faith, which we preach.

Q. *That is clear as to the Word; Is there any Scripture speaks of the Light's being Inward?*

2 Cor. 4. 6, 7. *A.* God who commanded the Light to shine out of Darkness, hath shin'd in our Hearts, to give the Light of the Knowledge of the Glory of God in the Face of Jesus Christ. But we have this Treasure in Earthen Vessels, that the Excellency of the Power may be of God, and not of us.

Q. *But seeing it is also called the Seed of the Kingdom, is the Kingdom of God also within?*

Luke 17. 20, 21. *A.* The Kingdom of God comes not with Observation, neither shall they say, Lo, here, or lo, there; for behold, the Kingdom of God is within you.

CHAP. VI.

Concerning *Faith*, *Justification* and *Works*.

Question. *WHat is Faith?*

Heb. 11. 1. *Answer.* Faith is the Substance of things hoped for, and the Evidence of things not seen.

Q. *Is Faith of absolute Necessity?*

Heb. 11. 6. *A.* Without Faith it is impossible to please him: for he that cometh to God, must believe that he is, and that he is a Rewarder of them, that diligently seek him.

Q. *Are we justified by Faith?*

A. Where-

A. Wherefore the Law was our School master, to bring us unto Christ, that we might be justified by Faith. 1673. Gal. 3.24.

Q. *What is the Nature of this Faith, that availeth to Justification?*

A. For in Jesus Christ neither Circumcision availeth any thing, nor Uncircumcision; but Faith, which worketh by Love. Gal. 5. 6.

Q. *Are Works then necessary to Justification, as well as Faith?*

A. But wilt thou know, O vain Man, that Faith without Works is dead? Was not *Abraham* our Father justified by Works, when he had offered *Isaac* his Son upon the Altar? Seest thou, how Faith wrought with his Works, and by Works was Faith made perfect? And the Scripture was fulfilled, which saith, *Abraham* believed God, and it was imputed to him for Righteousness: He was called the Friend of God. Ye see then, how that by Works a Man is justified, and not by Faith only. James 2. 20, 21, 22, 23, 24.

Q. *If then both be equally required in Justification, what are these Works, which the Apostle excludes so much?*

A. By the Deeds of the Law there shall no Flesh be justified in his Sight. Rom. 3. 20.

Q. *But though we be not justified by the Deeds of the Law, is not this to exclude Boastings, that the Grace of God may be exalted?*

A. For by Grace are ye saved, through Faith, and not of your selves, it is the Gift of God; not of the Works, lest any Man should boast; for we are his Workmanship, created in Christ Jesus unto good Works. Ephes. 2. 8, 9, 10.

Q. *Are even the Works, which are performed by Grace, excluded? Are we never said to be saved or justified by them?*

A. Not by Works of Righteousness, which we have done, but according to his Mercy he saved Tit. 3. 5, 6, 7.

1673. us, by the washing of Regeneration and renewing of the Holy Ghost, which he shed on us abundantly, through Jesus Christ our Saviour; that being justified by his Grace, we should be made Heirs, according to the Hope of Eternal Life.

Q. *I perceive then, that to be justified by Grace, is to be justified or saved by Regeneration, which cannot exclude the Works wrought by Grace, and by the Spirit; How doth the Apostle add in the next Verse, for the maintaining this against those that Cavil about the Law?*

Tit. 3. 8, 9. *A.* This is a faithful Saying, and these things I will that thou affirm constantly, that they, which believe in God, might be careful to maintain good Works; these things are good and profitable unto Men: But avoid foolish Questions and Genealogies, and Contentions, and Strivings about the Law, for they are unprofitable and vain.

Q. *Doth the Apostle* Paul, *that is so much against Justification by the Works of the Law, speak any where else of being Justified by the Spirit?*

1 Cor. 6. 11. *A.* But ye are washed, but ye are sanctified, but ye are justified in the Name of the Lord Jesus, and by the Spirit of our God.

Q. *But since the Law gives not Power nor Ability to obey, and so falls short of Justification; Is there no Power under the Gospel, by which the Righteousness of the Law comes to be fulfilled inwardly?*

Rom. 8. 3, 4. *A.* For what the Law could not do, in that it was weak through the Flesh, God sending his own Son in the Likeness of sinful Flesh, and for Sin condemned Sin in the Flesh; That the Righteousness of the Law might be fulfilled in us, who walk not after the Flesh, but after the Spirit?

Q. *Seeing*

Q. *Seeing then, there is Power in the Spirit, is not Works through it a Condition, upon which Life is propoſed under the New Covenant?* 1672.

A. For if ye live after the Fleſh, ye ſhall die; but if ye through the Spirit do mortify the Deeds of the Body, ye ſhall live. Rom. 8. 13.

Q. *Do not the Apoſtles then frequently propoſe Life to People upon Condition of Repentance and other Works?*

A. Repent ye therefore, and be converted, that your Sins may be blotted out. Acts 3. 19.

And if Children, then Heirs of God, and joint-Heirs with Chriſt, if ſo be that we may ſuffer with him, that we alſo may be glorified together. Rom. 8. 17.

It is a faithful Saying; For if we be dead with him, we ſhall alſo live with him: If we ſuffer, we ſhall alſo reign with him. If a Man therefore purge himſelf from theſe, he ſhall be a Veſſel unto Honour, ſanctified and meet for the Maſter's Uſe, and prepared unto every good Work. 2 Tim. 2. 11, 12, 21.

Remember therefore, from whence thou art fallen, and repent, and do the firſt Works; or elſe I will come unto thee quickly, and remove thy Candleſtick out of his Place, except thou Repent. Rev. 2. 5.

Q. *It appears clearly by theſe Paſſages, that the Apoſtle excludes only our Righteouſneſs, which he elſewhere explains, as being the Righteouſneſs of the Law, from being neceſſary to Juſtification, and not ſuch Works as the Law of the Spirit of Life leads to; and are not ſo much ours, as Chriſt in us: are not ſuch good Works rewarded, though they require no abſolute Merit, as being the Fruits of free Grace, yet doth not God Judge according to them, and may they not be ſaid to have a Reward?* Reward of Works.

1673. *A.* But if a Man be juſt, and do that which is lawful and right, and hath not eaten upon the
Ezek. 18. Mountains, neither hath lift up his Eyes to the
5,6,7,8,9. Idols of the Houſe of *Iſrael*, neither has defiled his Neighbour's Wife, neither hath come near to a Menſtruous Woman, and hath not oppreſſed any; but hath reſtored to the Debter his Pledge, hath ſpoiled none by Violence, hath given his Bread to the Hungry, and hath covered the Naked with a Garment; he that hath not given forth upon Uſury, neither hath taken any Increaſe, that hath withdrawn his Hand from Iniquity, hath executed true Judgment between Man and Man, hath walked in my Statutes, and hath kept my Judgments to deal Truth, he is Juſt, he ſhall ſurely live, ſaith the Lord God.

Mat. 16. 27. For the Son of Man ſhall come in the Glory of his Father with his Angels, and then he ſhall reward every Man according to his Works.

Acts 10. 34, 35. Then *Peter* opened his Mouth, and ſaid, Of a Truth I perceive, that God is no Reſpecter of Perſons; but in every Nation he that feareth him, and worketh Righteouſneſs, is accepted with Him.

The Righteous Judgment of God, who will
Rom. 2. 6, 7, 10. render to every Man according to his Deeds; To them, who by patient Continuance in Well-doing ſeek for Glory and Honour, and Immortality, Eternal Life: But Glory, Honour and Peace to every Man that worketh good, to the *Jew* firſt, and alſo to the *Gentile*.

2 Cor. 5. 10. For we muſt all appear before the Judgment-Seat of Chriſt, that every one may receive the Things done in his Body, according to that he hath done, whether it be good or bad.

2 Theſſ. 1. 5. Which is a manifeſt Token of the Righteous Judgment of God, that ye may be accounted worthy of the Kingdom of God, for which ye alſo ſuffer.

But

But whoſo looketh into the Perfect Law of Liberty, and continueth therein, being not a forgetful Hearer, but a Doer of the Work, this Man ſhall be bleſſed in his Deed. 1673. Jam. 1. 25.

Caſt not away therefore your Confidence, which hath great Recompence of Reward. Heb. 10. 35.

And if ye call on the Father, who without Reſpect of Perſons, judgeth according to every Man's Work, paſs the time of your ſojourning here in Fear. 1 Pet. 1. 17.

And behold I come quickly, and behold my Reward is with me, to give every Man according as his Works ſhall be. Bleſſed are they, that do his Commandments, that they may have a Right to the Tree of Life, and may enter in through the Gates into the City. Rev. 22. 12, 14.

Q. *It ſhould ſeem, that the Purpoſe of God, in ſending his Son the Lord Jeſus Chriſt, was not ſimply to ſave Man by an Imputative Righteouſneſs altogether without them; but alſo by the Waſhing of Regeneration, or an Inward Righteouſneſs; What ſaith the Scripture further of this?* *Chriſt ſaves from Sin.*

A. And thou ſhalt call his Name *Jeſus*, for he ſhall ſave his People from their Sins. Mat. 1. 21

Looking for that bleſſed Hope, and the glorious Appearing of the great God, and our Savior Jeſus Chriſt, who gave himſelf for us, that He might redeem us from all Iniquity, and purify unto himſelf a peculiar People, zealous of good Works. Tit. 2. 13, 14.

CHAP. VII.

Concerning Perfection, or Freedom from *Sin*.

Queſtion. *I Perceive then by all theſe Scriptures afore-mentioned, that Chriſt, as well as he hath purchaſed Pardon for our Sins, hath alſo*

1672. *also obtained Power, by which we may even here be cleansed from the Filth of them; may we expect then in this Life to be freed from the Dominion of Sin?*

Rom. 6. 14. *A.* For Sin shall not have Dominion over you.

Q. *For what Reason?*

Rom. 6. 14. *A.* For ye are not under the Law, but under Grace.

Q. *How cometh the Apostle then to cry out and complain of Sin, saying,* Who shall deliver me from the Body of this Death? *Doth he speak that as a Condition always permanent to him and other Saints, or only that which he had passed through? What saith he afterwards?*

Rom. 8. 1, 2, 3, 5, 36, 37, 38, 39. *A.* There is therefore now no Condemnation to them which are in Christ Jesus, who walk not after the Flesh, but after the Spirit; for the Law of the Spirit of Life in Christ Jesus, hath made me free from the Law of Sin and Death. Who shall separate us from the Love of Christ? Shall Tribulation, or Distress, or Persecution, or Sword? (As it is written, For thy sake we are killed all the Day long, we are accounted as Sheep for the Slaughter.) Nay, in all these things we are more than Conquerors, through him that loved us. For I am perswaded, that neither Death, nor Life, nor Angels, nor Principalities, nor Powers, nor things present, nor things to come, nor Height, nor Depth, nor any other Creature shall be able to separate us from the Love of God, which is in Christ Jesus our Lord.

Q. *What saith that Apostle then unto such, who taking Occasion from his Words, should plead for Continuance in Sin for Term of Life, and think to be saved by the Imputative Righteousness of Christ, as being under Grace?*

Rom. 6. *A.* What shall we say then? Shall we continue in Sin that Grace may abound? God forbid.

What

What then? Shall we ſin, becauſe we are not under the Law, but under Grace? God forbid. 1673.

Q. *Is not the Apoſtle then ſo far from ſuppoſing that Condition, of being always under Sin, to be his own conſtant Condition, or that of all the Saints, that he even ſuppoſes many of the then Church of* Rome, *to whom he wrote, to be free of it: How beſpeaketh he them as in Relation to this Matter?* Freedom from Sin.

A. How ſhall we that are dead to Sin, live any longer therein? Know ye not, that ſo many of us, as were baptized into Jeſus Chriſt, were baptized into his Death? Therefore we are buried with him by Baptiſm into Death, that like as Chriſt was raiſed up from the Dead by the Glory of the Father, even ſo we alſo ſhould walk in Newneſs of Life: For if we have been planted together in the Likeneſs of his Death, we ſhall be alſo in the Likeneſs of his Reſurrection; knowing this, that our Old Man is crucified with him, that the Body of Sin might be deſtroyed, that henceforth we ſhould not ſerve Sin; for he that is dead, is free from Sin. Likewiſe reckon ye alſo your ſelves to be dead indeed unto Sin, but alive unto God through Jeſus Chriſt our Lord. Let not Sin therefore reign in your mortal Body, that ye ſhould obey it in the Luſts thereof: Neither yield ye your Members as Inſtruments of Unrighteouſneſs unto Sin; but yield your ſelves unto God, as thoſe that are alive from the Dead, and your Members as Inſtruments of Righteouſneſs unto God. Know ye not, that to whom ye yield your ſelves Servants to obey, his Servants ye are, to whom ye obey, whether of Sin unto Death, or of Obedience unto Righteouſneſs? But God be thanked, that ye were the Servants of Sin; but ye have obeyed from the Heart that Form of Doctrine, which was delivered unto you. Being then made free Rom. 6, 2. — 7, 11, 12, 13, 16, — 23.

1673. from Sin, ye became the Servants of Righteouſneſs: I ſpeak after the Manner of Men, becauſe of the Infirmity of your Fleſh: for as ye have yielded your Members Servants to Uncleanneſs and to Iniquity; even ſo now yield your Members Servants to Righteouſneſs, unto Holineſs. For when ye were the Servants of Sin, ye were free from Righteouſneſs; What Fruit had ye then in thoſe things, whereof ye are now aſhamed? For the End of thoſe things is Death. But now being made free from Sin, and become Servants to God, ye have your Fruit unto Holineſs, and the End Everlaſting Life; for the Wages of Sin is Death; but the Gift of God is Eternal Life through Jeſus Chriſt our Lord.

Q. *It would appear then, that God requires of us to be perfect?*

Mat. 5. 48. *A.* Be ye therefore Perfect, even as your Father, which is in Heaven, is Perfect.

Q. *Is it then poſſible to keep the Commandments?*

Matt. 11. 30. 1 Joh. 5. 3. *A.* My Yoke is eaſy, and my Burthen is light. For this is the Law of God, that we keep his Commandments, and his Commandments are not grievous.

Q. *Is it neceſſary then for Salvation, to keep the Commandments.*

Rev. 22. 14. *A.* Bleſſed are they that do his Commandments, that they may have Right to the Tree of Life, and may enter in through the Gates into the City.

Q. *Do you underſtand by this Perfection, that any have ſo kept the Commandments, as never to have ſinned?*

1 John 1. 10. *A.* If we ſay, that we have not ſinned, we make him a Lyar, and his Word is not in us.

Q. *Do you underſtand, that thoſe who are Perfect, may ſay, they have no Sin; or only that having ſinned, and ſo having Sin, in reſpect they once ſinned,*

ſinned, as the Apoſtle in the Paſſage cited mentions? May they notwithſtanding thereof come to know Forgiveneſs for the Guilt, but alſo Cleanſing from the Filth? 1672.

A. If we ſay, we have no Sin, we deceive our ſelves, and the Truth is not in us: If we confeſs our Sins, he is faithful and juſt to forgive us our Sins, and to cleanſe us from all Unrighteouſneſs. 1 Joh. 1. 8.

Q. *This Scripture ſeems to be very plain being compared with the other before mentioned: But becauſe ſome are apt to miſtake, and wreſt the Words of that Apoſtle, what ſaith he elſewhere? Did he judge, any could know God, or be True Chriſtians, who kept not the Commandments?*

A. My little Children, theſe things write I unto you, that ye Sin not; and if any Man Sin, we have an Advocate with the Father, Jeſus Chriſt the Righteous: And hereby do we know, that we know him, if we keep his Commandments. He that ſaith, I know him, and keepeth not his Commandments, is a Lyar, and the Truth is not in him: But who ſo keepeth his Word, in him verily is the Love of God perfected. Hereby know we, that we are in him. He that ſaith, he abideth in him, ought himſelf alſo to walk, even as he walked. Beloved, now are we the Sons of God, and it doth not yet appear, what we ſhall be; but we know, that when we ſhall appear, we ſhall be like him, for we ſhall ſee him, as he is: And every Man, that hath this Hope in him, purifieth himſelf, even as he is pure. Whoſoever committeth Sin, tranſgreſſeth alſo the Law; for Sin is the Tranſgreſſion of the Law. And ye know, that he was manifeſted to take away our Sins. and in him is no Sin: Whoſoever abideth in him, ſinneth not: Whoſoever ſinneth, hath not ſeen him, neither known him. Little Children, let no Man deceive 1 Joh. 2. 1, 3, 4, 5, 6. & 3. 2, —10.

1672. deceive you; he that doth Righteousness, is Righteous, even as he is Righteous. He that committeth Sin, is of the Devil, for the Devil sinneth from the Beginning: For this Purpose the Son of God was manifested, that he might destroy the Works of the Devil. Whosoever is born of God, doth not commit Sin; for his Seed remaineth in him, and he cannot Sin, because he is born of God. In this the Children of God are manifest, and the Children of the Devil; whosoever doth not Righteousness, is not of God, neither he, that loveth not his Brother.

Q. *It is very plain by these Passages, that the Apostles were far of another Mind, than those that plead for Sin during Term of Life; and much against the Deceit of those, who will esteem themselves good Christians, while they live in their Sins?*

Matt. 7. 21, 24. *A.* Not every one, that saith unto me, Lord, Lord, shall enter into the Kingdom of Heaven, but he that doth the Will of my Father, which is in Heaven. Therefore whosoever heareth these things of mine, and doth them, I will liken him unto a Wise Man, which built his House upon a Rock. If ye know these things, happy are ye, if ye do them. Joh. 13. 17

Q. *What saith the Apostle* Paul *further, concerning the Needfulness of this thing?*

1 Cor. 7. 19. *A.* Circumcision is nothing, and Uncircumcision is nothing; but the keeping of the Commandments of God.

Q. *Was not this according to the Apostle* Paul's *Judgment, the very Intention of Christ, to have his Church and Children to be Pure and without Spot?*

Ephes. 1. 4 *A.* According as he hath chosen us in him before the Foundation of the World, that we should be Holy and without Blame before him in Love. Ephes. 5. 25, 26, 27. Even as Christ also loved the Church, and gave himself for it, that he might sanctify and cleanse it, that he might present it to himself a glorious Church, not having Spot or Wrinkle, or any such thing;

thing; but that it ſhould be Holy and without Blemiſh. 1673.

Q. *Doth not* Paul *preſs the ſame thing further, beſides the other Paſſages above-mentioned?*

A. Having therefore theſe Promiſes, dearly Beloved, Let us cleanſe our ſelves from all Filthineſs of the Fleſh and Spirit, perfecting Holineſs in the Fear of God. Finally, Brethren farewell, be Perfect. Chriſt in you the Hope of Glory, whom we Preach, warning every Man, and teaching every Man in all Wiſdom, that we may preſent every Man perfect in Chriſt Jeſus. Labouring fervently for you in Prayers, that ye may ſtand perfect and compleat in all the Will of God. To the End he may eſtabliſh your Hearts unblameable in Holineſs before God. And the very God of Peace ſanctify you wholly, and I pray God, your whole Spirit, and Soul, and Body be preſented Blameleſs unto the Coming of our Lord Jeſus Chriſt. 2 Cor. 7. 1. 2 Cor. 13. 11. Col. 1.28. Gal. 2.12. 1 Theſſ. 3. 13. 1 Theſſ. 5. 23.

Q. *Is not this then the very End, for which God appointed Teachers in his Church?*

A. And he gave ſome Apoſtles, and ſome Prophets, and ſome Evangeliſts, and ſome Paſtors and Teachers, for the perfecting of the Saints, for the Work of the Miniſtry, for the Edifying of the Body of Chriſt, till we all come in the Unity of the Faith, and of the Knowledge of the Son of God, unto a Perfect Man, unto the Meaſure of the Stature of the Fulneſs of Chriſt. Epheſ. 4. 11, 12, 13.

Q. *Seeing this is ſo much preſſed by the Holy Men, doth not the Scripture, which cannot lie, give none of the Saints this Teſtimony, as being* Free *from* Sin *at ſometimes, and ſo not always and daily Sinning, as is ſuppoſed?*

A. Noah was a juſt Man, and perfect in his Generations; and *Noah* walked with God. And the Lord ſaid unto Satan, Haſt thou conſidered my Servant *Job*, that there is none like him in the Gen. 6. 9. Job. 1. 8.

1673. the Earth, a Perfect and an Upright Man, one that feareth God, and eſcheweth Evil. There was in the Days of *Herod* King of *Judea*, a certain Prieſt named *Zacharias*, of the Courſe of *A-*
Luke 1.1, 2. *bia*; and his Wife was of the Daughters of *Aaron*, and her Name was *Elizabeth*; and they were both Righteous before God, walking in all the Commandments and Ordinances of the Lord Blameleſs.

Q. *That proves ſufficiently as to particular Perſons; but what doth the Scripture intimate of this Nature, even of conſiderable Numbers,?*

Epheſ. 2. 4, 5, 6. *A.* But God, who is rich in Mercy, for his great Love, wherewith he hath loved us, even when we were dead in Sin, hath quickned us together with Chriſt, and hath raiſed us up together, and made us ſit together in Heavenly Places in Chriſt Jeſus. But ye are come unto Mount Zion,
Heb. 12. 22, 23. and unto the City of the Living God, the heavenly *Jeruſalem*, and to an innumerable Company of Angels, to the general Aſſembly and Church of the Firſt-born, which are written in Heaven; to God, the Judge of all, and to the Spirits of juſt Men made Perfect. And I looked, and lo a
Rev. 14. 1, 4. Lamb ſtood on Mount *Zion*, and with him an Hundred Forty and Four Thouſand, having his Father's Name written in their Fore-head: Theſe are they, which were not defiled with Women; for they are Virgins: Theſe are they, which follow the Lamb whereſoever he goeth: Theſe are Redeemed from among Men, being their Firſt Fruits unto God, and to the Lamb. And in their Mouth was found no Guile, for they are without Fault before the Throne of God.

CHAP.

I. 72.

CHAP. VIII.

Concerning PERSEEVRANCE and Falling from GRACE.

Question. *IS it enough for a Believer, to be sure, that he hath once received true Grace? Or is there any further Certainty requisite?*

Answer. Wherefore the rather, Brethren, give Diligence to make your Calling and Election sure; for if ye do these things, ye shall never fall. 2 Pet. 1. 10

Q. *May one that hath received true Grace, have Ground to fear, or suppose he can fall?*

A. But I keep under my Body, and bring it into Subjection, least that by any Means, when I have preached to others, I my self should be a Cast-away. 1 Cor. 9. 27.

Q. *That greatly contradicteth the Doctrine of such as say,* Once in Grace, Ever in Grace; *but doth the Apostle* Paul *express this only out of an humble Esteem of himself? Or doth he judge or suppose the like of other Saints?*

A. Take heed, Brethren, least there be in any of you an evil Heart of Unbelief, in departing from the Living God; but exhort one another daily, while it is called to Day, least any of you be hardned through the Deceitfulness of Sin. Heb. 4. 12, 13.

Let us labour therefore to enter into that Rest, least any Man fall after the same Example of Unbelief. Heb. 4. 11.

For it is impossible for those who are once enlightned, and have tasted of the Heavenly Gift, and were made Partakers of the Holy Ghost, and have tasted the good Word of God, and the Powers of the World to come, If they shall fall away, to renew them again unto Repentance; seeing they Crucify to themselves the Son of God afresh, and put him to open Shame. Looking Heb. 6. 4, 5, 6.

dili-

1672. diligently, lest any Man fail of the Grace of God, lest any Root of Bitterness springing up, trouble you, and thereby many be defiled.

Heb. 12. 15.

Q. Doth he speak this only by Supposition; or doth he assert it not only possible, but certain?

A. For the time will come, when they will not endure sound Doctrine; but after their own Lusts shall they heap to themselves Teachers, having itching Ears, and they shall turn away their Ears from the Truth, and shall be turned unto Fables.

2 Tim. 4. 3, 4.

Q. Doth the Apostle even judge it necessary to guard such a one, as his beloved Son Timothy *against this Hazzard?*

A. This Charge I commit unto thee, Son *Timothy*, according to the Prophesies which went before on thee, that thou by them mightest war the good Warfare, Holding Faith in a good Conscience, which some having put away, concerning Faith have made Shipwrack. For the Love of Money is the Root of all Evil, which while some coveted after, they have erred from the Faith, and pierced themselves through with many Sorrows. And their Word will eat, as doth a Canker, of whom is *Hymeneus* and *Philetus*, who concerning the true Faith have erred; saying, That the Resurrection is past already, and overthrown the Faith of some.

1 Tim. 1. 18, 19.

2 Tim. 4. 10.

2 Tim. 2. 17, 18.

Q. Doth the Apostle any where express his Fears of this, as a thing that may happen to any Number of People, who once truly received the Faith of Christ?

A. Well, because of Unbelief they were broken off; and thou standest by Faith, be not High-minded, but fear. Now, the Spirit speaketh expressly, that in the latter times some should depart from the Faith, *&c.* For this Cause, when I could no longer forbear, I sent to know your Faith, lest by some Means the Tempter have tempted you, and our Labour be in vain.

Rom. 11. 20.

1 Tim. 4. 1

1 Thess. 3. 5.

Q. What is the Apostle Peter's *Mind; does he judge,*

judge, that ſuch as have known the right Way, may forſake it? 1673.

A. Curſed Children, which have forſaken the Righteous Way, and are gone aſtray, following the Way of *Balaam* the Son of *Bezor*, who loved the Ways of Unrighteouſneſs; but was rebuked for his Iniquity: The dumb Aſs ſpeaking with Man's Voice, forbad the Madneſs of the Prophet. Theſe are Wells without Water, Clouds that are carried with a Tempeſt, to whom the Miſt of Darkneſs is reſerved for ever. For when they ſpeak great ſwelling Words of Vanity, they allure through the Luſt of the Fleſh, through much Wantonneſs, thoſe that were clean eſcaped from them, who live in Error: For if after they have eſcaped the Pollutions of the World through the Knowledge of the Lord and Saviour Jeſus Chriſt, they are again Entangled therein and Overcome, the latter End is worſe with them, than the Beginning: For it had been better for them, not to have known the Way of Righteouſneſs, than after they have known it, to turn from the holy Commandment delivered unto them. But it is happened to them according to the true Proverb, The Dog is turned to his Vomit, and the Sow that was waſhed, to her wallowing in the Mire. 2 Pet. 2. 14, 15, 18, 20, 21, 22.

Q. *Gives he any Cautions to them that ſtand, as ſuppoſing they may alſo fall?*

A. Ye therefore, Beloved, ſeeing ye know theſe things before, beware, leſt ye alſo being led away with the Error of the Wicked, fall from your own Stedfaſtneſs, 2 Pet. 3. 17

Q. *May a Man be truly a Branch in Chriſt, or a real Member of his Body, and afterwards be Cut Off?*

A. If any Man abide not in me, he is caſt forth, as a Branch, and is withered. Joh. 15. 6.

Q. *May a Righteous Man then depart from his Righteouſneſs?*

A. But when the righteous Man turneth away from Ezek. 18. 26, and 33. 13.

1673. from his Righteousness, and commits Iniquity, and dieth in them, for his Iniquity, that he hath done, shall he die.

Q. *May a Believer come to such a Condition in this Life, from which he Cannot fall away?*

Rev. 3. 12. *A.* Him that Overcometh, will I make a Pillar in the Temple of my God, and he shall go No More out; and I will write upon him the Name of my God, which is New *Jerusalem*, who cometh down out of Heaven from my God; and will write upon him my New-Name.

Q. *May such an one come to be assured, that he is in this Condition?*

Rom. 8. 38, 39. *A.* For I am perswaded, that neither Death, nor Life, nor Angels, nor Principalities, nor Powers, nor things present, nor things to come, nor Height, nor Depth, nor any other Creature shall be able to separate Us from the Love of God, which is in Christ Jesus our Lord.

CHAP. IX.

Concerning the *Church* and *Ministry*.

Question. *What is the Church?*

1 Tim. 3. 15. *Answer.* But if I tarry long, that thou may'st know, how thou oughtest to behave thy self in the House of God, which is the Church of the Living God, the Pillar and Ground of Truth.

Q. *Who is the Head of the Church?*

Col. 1. 13. and 2. 19. *A.* Who hath delivered us from the Power of Darkness, and hath translated us into the Kingdom of his dear Son; and he is the Head of the Body, the Church, from which all the Body by Joints and Bands having Nourishment ministred, and knit together, increaseth with the Increase of God.

Q. *What*

Q. *What kind of Perſons make the Church?* 1672.

A. Them that are ſanctified in Chriſt Jeſus. 1 Cor. 1. 2.
And the Lord added to the Church daily ſuch as ſhould be ſaved. Acts 2. 47.

Q. *Hath not Chriſt appointed any Officers in the Church for the Work of the Miniſtry?*

A. Wherefore he ſaith, when he Aſcended up on High, he led Captivity Captive, and gave Gifts unto Men; and he gave ſome Apoſtles, and ſome Prophets, and ſome Evangeliſts, and ſome Paſtors, and ſome Teachers, for the perfecting of the Saints, for the Work of the Miniſtry, for the Edification of the Body of Chriſt. Epheſ. 4. 8, 11, 12.

Q. *What kind of Men ſhould ſuch as are Teachers and Overſeers of the Chruch be?*

A. A Biſhop then muſt be blameleſs, the Huſband of one Wife, Vigilant, Sober, of good Behaviour, given to Hoſpitality, apt to Teach, not given to Wine, no Striker, not greedy of filthy Lucre; but Patient, not a Brawler, not Covetous, one that ruleth well his own Houſe, having his Children in Subjection with all Gravity (for if a Man know not, how to rule his own Houſe, how ſhall he take Care of the Church of God) not a Novice, leſt being lifted up with Pride, he fall into the Condemnation of the Devil. Moreover, he muſt have a good Report of them which are without, leſt he fall into Reproach, and the Snare of the Devil. 1 Tim. 3. 2, 3, 4, 5, 6, 7.

For a Biſhop muſt be Blameleſs, as the Steward of God, not Self-willed, not ſoon Angry, not given to Wine, no Striker, not given to filthy Lucre, but a Lover of Hoſpitality, a Lover of good Men, Sober, Juſt, Holy, Temperate, holding faſt the Faithful Word, as he hath been taught, that he may be able by ſound Doctrine both to exhort, and to convince the Gain-ſayers. Tit. 1. 7, 8, 9.

Q. *What is incumbent upon ſuch to do?*

A. Take Heed therefore to your ſelves, and to all Acts 20. 28

1672. all the Flock, over which the Holy Ghoſt hath made you Overſeers, to feed the Church of God.

1 Pet. 5. 1, 2, 3. The Elders which are among you, I exhort, who am alſo an Elder, and a Witneſs of the Sufferings of Chriſt, and alſo a Partaker of the Glory, that ſhall be revealed; Feed the Flock of God, which is among you, taking the Overſight thereof not by Conſtraint, but willingly; not for filthy Lucre, but of a ready Mind; neither as being Lords over God's Heritage, but being Enſamples to the Flock.

Q. *Though they be not to Lord it over the Flock, yet is there not a Reſpect due to them in their Place?*

1 Tim. 5. 17. *A.* Let the Elders that Rule well, be counted worthy of double Honour, eſpecially they, who labour in the Word and Doctrine.

Q. *Albeit then among true Chriſtians every one that believeth, is to have the Witneſs in himſelf, being perſwaded in himſelf by the Spirit; yet is there not alſo a real Subjection to be to one another in the Lord?*

1 Cor. 14. 32. *A.* The Spirits of the Prophets are ſubject to the Prophets.

Heb. 13. 17. Obey them that have the Rule over you, and ſubmit your ſelves; for they watch for your Souls, as they that muſt give Account, that they may do it with Joy, and not with Grief; for that is unprofitable for you.

1 Theſſ. 5. 12, 13. And we beſeech you, Brethren, to know them which labour among you, and are over you in the Lord, and admoniſh you; and to eſteem them very highly in Love, for their Work's Sake.

1 Pet. 5. 5. Likewiſe, ye Younger, ſubmit your ſelves unto the Elder; yea, all of you be ſubject one to another, and be clothed with Humility; for God reſiſteth the Proud, and giveth Grace unto the Humble.

Q. *How ought true Teachers to Miniſter in the Church?*

A. As

A. As every Man hath received the Gift, even so minister the same one to another, as good Stewards of the manifold Grace of God. If any speak, let him speak as the Oracles of God: If any Man minister, let him do it, as of the Ability, which God giveth; that God in all things may be glorified, through Jesus Christ. 1672. 2 Pet. 4. 10, 11.

Q. *I perceive then, that every true Minister of the Church of Christ is to minister of the Gift and Grace of God, which he hath received: But some are of the Judgment, that natural Wisdom or Parts, and Human Learning are the Qualifications, which are of absolute Necessity for a Minister; but Grace they judge not to be so absolutely necessary, but that one may be a Minister without it: What saith the Scripture in this Case?* Human Learning.

A. A Bishop must be sober, just, holy, temperate. Tit. 1. 6. 8.

Q. *Methinks, it is impossible for a Man to be Blameless, just, holy, sober, and temperate without the Grace of God: So that if these Qualifications be absolutely necessary, then surely, that without which a Man cannot be so qualified, must be necessary also: But what saith the Scripture, as to the Necessity of Natural Wisdom and Human Learning?*

A. Where is the Wise? Where is the Scribe? Where is the Disputer of this World? Hath not God made foolish the Wisdom of this World? For after that in the Wisdom of God the World by Wisdom knew not God, it pleased God, by the Foolishness of Preaching to Save them that believe. 1 Cor. 1. 20, 21.

Q. *It seems then, the Preachings of the true Ministers are not gathered together by Wisdom and Learning: It hath been supposed, that a Man must be greatly Skilled in Learning to make a good Sermon; What is the Apostle's Judgment in the Case?*

A. For Christ sent me not to baptize, but to preach 1 Cor. 1. 17.

1672. preach the Goſpel; not with Wiſdom of Words, leſt the Croſs of Chriſt ſhould be made of none Effect.

1 Cor. 2. 3, 4, 5. And I was with you in Weakneſs, and in Fear, and in much Trembling, and my Speech and my Preaching was not with Enticing Words of Man's Wiſdom; but in Demonſtration of the Spirit and of Power, that your Faith ſhould not ſtand in the Wiſdom of Men, but in the Power of God.

Q. *I perceive, the Apoſtle lays far more Streſs upon the Demonſtration and Power of the Spirit in a Preacher, than upon Human Literature? Ought Miniſters then to Preach, as the Spirit Teacheth them?*

2 Cor. 2. 13. *A.* Alſo we ſpeak not in the Words, which Man's Wiſdon teaches; but which the Holy Ghoſt teacheth.

Acts 2. 4. And they were all filled with the holy Ghoſt, and began to ſpeak, as the Spirit gave them Utterance.

Q. *Is it Chriſt then, that ſpeaketh in and thro' his Miniſters?*

Matt. 10. 20. *A.* For it is not ye, that ſpeak, but the Spirit of your Father, which ſpeaketh in you.

Mark 13. 11. For it is not ye that ſpeak, but the holy Ghoſt.

Luke 12. 12. For the holy Ghoſt ſhall teach you in the ſame Hour, what ye ought to ſay.

2 Cor. 13. 3. Since ye ſeek a Proof of Chriſt Speaking in me, which to you-ward is not weak, but is mighty in you.

Q. *What is the Apoſtle's Mind of that Human Learning, which ſome cry up ſo much, and think ſo needful in a Miniſter?*

Col. 2. 8. *A.* Beware, leſt any Man ſpoil you through Philoſophy and vain Deceit, after the Tradition of Men, after the Rudiments of the World, and not after Chriſt.

1 Tim. 6. 20. O *Timothy*, keep that which is committed to thy Truſt, avoiding prophane and vain Babbling, and Oppoſitions of Science, falſly ſo called.

Q. *Though*

Q. *Though true Miniſters ſpeak not by the natural Wiſdom of Men; yet is their Teſtimony altogether void of Wiſdom?* 1672.

A. Howbeit, we ſpeak Wiſdom among them that are perfect; yet not the Wiſdom of this World, nor of the Prince of this World, that came to nought; but we ſpeak the Wiſdom of God in a Myſtery, even the hidden Wiſdom, which God ordained before the World, to our Glory. 1 Cor. 2. 6, 7.

Q. *What is the Reaſon, that Man by his Natural Wiſdom is not capable to miniſter in the things of God?*

A. For what Man knoweth the things of a Man, ſave the Spirit of a Man, which is in him? even ſo the things of God knoweth no Man, but the Spirit of God: But the natural Man receiveth not the Things of the Spirit of God; for they are Fooliſhneſs unto him; neither can he know them, becauſe they are ſpiritually diſcerned. 1 Cor. 2. 11, 14.

Q. *Theſe Scriptures do ſufficiently hold forth, that the true Call to the Miniſtry is from God; that which maketh a Miniſter, is the Gift and Grace of God; that the true and effectual Preaching of a faithful Miniſter is ſuch, as is from the inward Teaching and Leading of the Spirit of God: But what ſay the the Scriptures touching the Maintenance of Miniſters?* Maintenance.

A. Let him that is taught in the Word, Communicate unto him that teacheth, in all good things. Gal. 6. 6.

If we have ſown unto you ſpiritual things, is it a great Matter, if we ſhall reap carnal things? If others be Partakers of this Power over you, are not we rather: Nevertheleſs, we have not uſed this Power, but ſuffer all things, leſt we ſhould hinder the Goſpel of Chriſt. Do ye not know, that they which miniſter about holy things, live of the things of the Temple: And 1 Cor. 9. 11, 12, 13, 14.

1672. they which wait at the Altar, are Partakers with the Altar? Even so hath the Lord ordained, that they which preach the Gospel, shall live of the
1 Tim. 5. 18. Gospel. For the Scripture saith, Thou shalt not muzzle the Ox, that treadeth out the Corn; and the Labourer is worthy of his Reward.

Q. *I perceive by these Scriptures, that there lyeth an Obligation upon the Saints, to help with Outward Things such, as truly minister unto them Spiritual; but this seems to be Voluntary. Ought not therefore true Ministers to Preach, whether they be sure of this, or not? What saith the Apostle of himself in this Case? And what adviseth he others?*

1 Cor. 9. 15, 16, 17, 18. *A.* But I have used none of these things; neither have I written those things, that it should be so done unto me: For it were better for me to die, than that any Man should make my Glorying void. For though I preach the Gospel, I have nothing to glory of; for Necessity is laid upon me, yea, Wo is unto me, if I preach not the Gospel. For if I do this thing willingly, I have a Reward; but if against my Will a Dispensation of the Gospel is committed unto me, What is my Reward then? Verily, that when I preach the Gospel, I make the Gospel of Christ without Charge, that I abuse not my Power in the Gospel.

Acts 20. 33, 34, 35. I have coveted no Man's Silver, or Gold, or Apparel; yea, your selves know, that these Hands have ministred unto my Necessities, and to them that were with me. I have shewed you all things, how that so labouring, ye ought to support the Weak; and to remember the Words of the Lord Jesus, how he said, It is more blessed to to give, than to receive.

Q. *It's observable, that the Apostle every where makes special Mention among the Qualifications of Teachers, that they be not given to Filthy Lucre; What ought we then to think of these Teachers, as*

will

will not preach without Hire? yea, that will by Violence take from those, who receive no Spirituals from them? Are they like to be the Ministers of Christ; or what else saith the Scripture of such? 1672.

A. Yea, they are greedy Dogs, which can never have enough; and they are Shepherds, that cannot understand: They all look to their own Way, every one for his Gain from his Quarter. Isa. 56. 11.

Son of Man, Prophesy against the Shepherds of *Israel*, Prophesy, and say unto them; Thus saith the Lord God unto the Shepherds, Wo to the Shepherds of *Israel*, that do feed themselves: Should not the Shepherds feed the Flock? Ye eat the Fat, and ye cloath you with the Wool, ye kill them that are fed, but ye feed not the Flock. As I live, saith the Lord God, surely, because my Flock became a Prey, and my Flock became Meat to every Beast of the Field, because there was no Shepherd; neither did my Shepherds search for my Flock; but the Shepherds fed themselves, and fed not my Flock—— Ezek. 34. 2, 3, 8.

Thus saith the Lord concerning the Prophets, that make my People Err, that bite with their Teeth, and cry Peace; and he that puts not into their Mouths, they even prepare War against him, The Heads thereof judge for Reward, and the Priests thereof teach for Hire, and the Prophets thereof Divine for Money; yet will they lean upon the Lord, and say, Is not the Lord amongst us? None Evil can come upon us. Mich. 3. 5, 11.

Q. *These are plain Testimonies from the Prophets, Are there none such from the Apostles?*

A. Perverse Disputings of Men of corrupt Minds, and destitute of the Truth, supposing, that Gain is Godliness; from such withdraw thy self: But Godliness with Contentment is great Gain. For we brought nothing into the World, and it's certain, we can carry nothing out; and having Food and Raiment, let us therewith be 1 Tim. 6. 5, 6, 7, 8, 9, 10.

1672. content. But they that will be Rich, fall into Temptation and a Snare, and into many fooliſh hurtful Luſts, which drown Men in Deſtruction and Perdition. For the Love of Money is the Root of all Evil, which while ſome coveted after, they have erred from the Faith, and pierced
2 Tim. 2. 3. themſelves through with many Sorrows. For Men ſhall be Lovers of their own ſelves, covetous, Boaſters, Proud, Blaſphemers, Diſobedient to Parents. Unthankful, Unholy.

Tit. 1. 10, 11. For there are many unruly and vain Talkers and Deceivers, eſpecially they of the Circumciſion, whoſe Mouths muſt be ſtop'd: who ſubvert whole Houſes, teaching things which they ought not, for filthy Lucre's Sake.

2 Pet. 3. 1, 2, 3, 14, 15. But there were falſe Prophets alſo among the People, even as there ſhall be falſe Teachers among you, who privately ſhall bring in damnable Hereſies, even denying the Lord that bought them, and bring upon themſelves ſwift Deſtruction: And many ſhall follow their pernicious Ways, by Reaſon of whom the Way of Truth ſhall be Evil ſpoken of. And through Covetouſneſs ſhall they, with feigned Words, make Merchandize of you; whoſe Judgment now of a long time lingereth not, and their Damnation ſlumbereth not: Having Eyes full of Adultery, and that cannot ceaſe from Sin, beguiling unſtable Souls; an Heart they have exercited with covetous Practices. Curſed Children, which have forſaken the right Way, and are gone aſtray, following the Way of *Balaam*, the Son of *Bezor*, who loved the Wages of Unrighteouſneſs.

Jude 11, 16. Wo unto them! For they have gone in the Way of *Cain*, and run greedily after the Error of *Balaam* for Reward, and periſhed in the Gainſaying of *Corah*: Theſe are Murmurers, Complainers, walking after their own Luſts; and their Mouth ſpeaketh great, ſwelling Words, having

ing Men's Persons in Admiration, because of Advantage. 1672.

Q. *Ought there to be many Orders in the Church of God?*

A. Let all things be done decently, and in Order. 1 Cor. 14. 40.

Q. *What good Order is prescribed in the Church concerning Preachers? Is it fit, that only one or two speak, or any more, if moved thereto?*

A. If any thing be Revealed to another, that sitteth by, let the first hold his Peace; for ye may all Prophesy, one by one, that all may learn, and that all may be comforted. And the Spirits of the Prophets are subject to the Prophets: For God is not the Author of Confusion, but of Peace, as in all the Churches of the Saints. 1 Cor. 14. 30, 31, 32, 33.

Q. *Is there any Promise, that Daughters as well Sons shall Prophesy under the Gospel?*

A. And it shall come to pass afterwards, that I will pour out of my Spirit upon all Flesh, and your Sons and your Daughters shall Prophesy; your Old Men shall dream Dreams, your Young Men shall see Visions. Joel. 2. 28.

Q. *Is that Promise fulfilled, and to be fulfilled?*

A. But this is that, which was spoken by the Prophet *Joel*, And it shall come to pass in the last Days (saith God) I will pour out my Spirit upon all Flesh, and your Sons and your Daughters shall Prophesy; and your Young Men shall see Visions, and your Old Men shall dream Dreams. Acts 16. 17

Q. *Is there any such Instance of Old in the Scripture?*

A. And the same Man had four Daughters, Virgins, which did Prophesy. Acts 21. 9.

Q. *But may all Women speak? Or are any commanded to keep Silence in the Church?*

A. Let your Women keep Silence in the Church; for it is not permitted unto them to speak: 1 Cor. 14. 34, 35.

1073. speak: But they are commanded to be under Obedience, as also saith the Law. And if they will learn any thing, let them ask their Husbands at Home; for it is a Shame for Women to speak in the Church.

1 Tim. 2. 11, 12. Let the Women learn in Silence with all Subjection. But I suffer not a Women to Teach, or usurp Authority over the Man; but to be in Silence.

Q. *The first of these seems only to relate to Women that have Husbands; What comes of them that have none? The second speaks nothing of the Church, but only that she ought not to usurp Authority over the Man; hath this no Limitation? Doth not the same Apostle give Directions, how Women that speak, should behave themselves in the Church?*

1 Cor. 11. 4, 5. *A.* Every Man Praying or Prophesying, having his Head covered, dishonoureth his Head: But every Woman that Prayeth or Prophesieth with her Head uncovered, dishonoureth her Head; for that is even all one, as if she were shaven.

CHAP. X.

Concerning *WORSHIP.*

Question. *What is the Worship that is acceptable to God?*

John 4. 23, 24. *Answer.* But the Hour cometh, and now is, when the true Worshippers shall worship the Father in Spirit and in Truth; for the Father seeketh such to worship him. God is a Spirit, and they that worship him, must worship him in Spirit and in Truth.

Q. *Seeing Prayer is a Part of Worship, when ought we to pray?*

Luk. 18. 1. *A.* And he spake a Parable unto them to this End,

End, That Men ought always to pray, and not to faint. 1672.

Pray without ceasing. 1 Thess.

Q. *Hath God no Respect to the Manner of Calling upon him?* 5. 17.

A. For there is no Difference between the *Jew* and the *Greek*; for the same Lord over all is rich unto all, that call upon him. Rom. 10. 12.

Q. *Doth God hear the Prayers of all that call upon him?*

A. The Lord is nigh unto all them, that call upon him, to all that call upon him in Truth. Psal. 145. 18.

The Lord is far from the Wicked; but he hears the Prayer of the Righteous. Prov. 15. 29.

Now we know, that God heareth not Sinners; but if any Man be a Worshipper of God, and doth his Will, him he heareth. And this is the Confidence, that we have in him, that if we ask any thing according to his Will, he heareth us. Joh. 9. 38. 1 Joh. 5. 14.

Q. *After what Manner doth the Apostle then declare he will pray?*

A. What is it then? I will pray with the Spirit, and I will pray with the Understanding also; I will sing with the Spirit, and I will sing with the Understanding also. 1 Cor. 14. 15.

Q. *Must we then pray always in the Spirit?*

A. Praying always, with all Prayer and Supplication in the Spirit, and watching thereunto with all Perseverance and Supplication for all Saints. Eph. 6. 18.

Q. *Since we are commanded to pray always in it, can we do it of our selves, without the Help thereof?*

A. Likewise the Spirit also helpeth our Infirmities; for we know not what we should pray for, as we ought; but the Spirit it self maketh Intercession for us, with Groanings which cannot be uttered. And he that searcheth the Rom. 8. 26, 27.

Hearts,

1672. Hearts, knoweth what is the Mind of the Spirit, because he maketh Interceſſion for the Saints according to the Will of God.

Q. *I perceive, that without the Leadings and Help of the Spirit, Prayers are altogether unprofitable; may not a Man truly utter theſe things, that are Spiritual, without the Spirit's Aſſiſtance?*

1 Cor. 12. 3. *A.* Wherefore I give you to underſtand, that no Man ſpeaking by the Spirit of God, calleth Jeſus Accurſed; and that no Man can ſay, that Jeſus is the Lord, but by the Holy Ghoſt.

Q. *This is ſtrange: It ſeems, the Spirit is much more neceſſary, than many called Chriſtians ſuppoſe it to be; ſome of which can ſcarce give a good Account, whether they have it, or want it: But if a Man ſpeak things true upon the Matter, are they not true as from him, if ſpoken without the Spirit?*

Jer. 5. 2. *A.* And though they ſay, The Lord liveth, ſurely, they ſwear falſly.

Q. *It is apparent from all theſe Scriptures, that the True Worſhip of God is in Spirit; and as it is not limited to a certain Place, neither to any certain Time, what ſhall we think of them, that plead for the Obſervation of certain Days?*

Gal. 4. 9, 10, 11. *A.* But now, after that ye have known God, or rather, are known of God, how turn ye again to the weak and beggarly Elements, whereunto ye deſire again to be in Bondage? Ye obſerve Days, and Months, and Times, and Years; I am afraid of you, leſt I have beſtowed upon you Labour in vain.

Col. 2. 16, 17. Let no Man therefore judge you in Meat or Drink, or in reſpect of an Holy Day, or of the New Moon, or of the Sabbath Day, which are a Shadow of things to come; but the Body is of Chriſt.

Q. *Seeing it is ſo, may not ſome Chriſtians as lawfully eſteem all Days alike, as others may eſteem ſome*

some Days above another? What Rule giveth the Apostle in this Case? 1672.

A. One Man esteemeth one Day above another, another esteemeth every Day alike; let every Man be fully perswaded in his own Mind: He that regardeth a Day, regardeth it unto the Lord: and he that regardeth not the Day to the Lord, he doth not regard it. He that eateth, eateth to the Lord; for he giveth God Thanks: and he that eateth not to the Lord, he eateth not and giveth God Thanks. Rom. 14. 5, 6.

Q. *But is it not convenient and necessary, that there be a Day set a part to Meet and Worship God in? Did not the Apostles and primitive Christians use to meet upon the First Day of the Week, to make their Collections, and to Worship?*

A. Now concerning the Collection for the Saints, as I have given Order to the Churches of *Galatia*, even so do ye upon the First Day of the Week; let every one of you lay by him in Store, as God hath prosper'd him, that there be no Gatherings when I come. 1 Cor. 16. 1.

CHAP. XI.

Concerning *Baptism*, and *Bread* and *Wine*.

Question. HOW *many* Baptisms *are there?*

Answer. One Lord, One Faith, One Baptism. Eph. 4. 5.

Q. *What is this Baptism?*

A. And the like Figure, whereunto even Baptism doth now save us, not the putting away the Filth of the Flesh, but the Answer of a good Conscience towards God, by the Resurrection of Jesus Christ, who is gone into Heaven, and is on the Right Hand of God; Angels and Authorities and Powers being made subject unto him. 1 Pet. 3. 21, 22.

Q. *What*

1672. Q. *What saith* John *the* Baptist *of Christ's Baptism: How distinguisheth he it from his?*

Mat.3.11. *A.* I indeed baptize you with Water unto Repentance; but he that cometh after me, is mightier than I, whose Shoos I am not worthy to bear, he shall baptize you with the Holy Ghost and with Fire.

Q. *Doth not Christ so distinguish it also?*

Acts 1. 4, 5. *A.* And being assembled together with them, commanded them, that they should not depart from *Jerusalem*; but wait for the Promise of the Father, which, saith he, ye have heard of me: For *John* truly baptized with Water; but ye shall be baptized with the Holy Ghost not many Days hence.

Q. *Doth not the Apostle* Peter *observe this?*

Acts 11. 15, 16. *A.* And as I began to speak, the Holy Ghost fell on them, as on us at the Beginning; Then remembred I the Word of the Lord, how that he said, *John* indeed baptized with Water, but ye shall be baptized with the Holy Ghost.

John's Baptism. Q. *Then it seems,* John's *Baptism must pass away, that Christ's may take Place; because* John *must decrease, that Christ may increase?*

Joh.3. 30. *A.* He must increase, but I must decrease.

Christ's Baptism. Q. *I perceive then, many may be sprinkled with and dipped and baptized in Water, and yet not truly baptized with the Baptism of Christ: What are the real Effects in such, as are truly baptized with the Baptism of Christ?*

Rom.6. 3, 4. *A.* Know ye not, that so many of us as were baptized into Jesus Christ, were baptized into his Death? Therefore we are buried with him by Baptism into Death, that like as Christ was raised up from the Dead by the Glory of the Father, even so we also should walk in Newness of Life.

Gal. 2.27. For as many of you as have been baptized into Christ, have put on Christ.

Buried

Buried with him in Baptism, wherein also ye are risen with him, through the Faith of the Operation of God, who hath raised him from the dead. 1673. Col. 2. 12.

Q. *I perceive, there was a Baptism of Water, which was* John's *Baptism, and is therefore by* John *himself contra-distinguished from* Christ's; *Was there not likewise something of the like Nature appointed by Christ to his Disciples, of eating Bread, and drinking Wine in Remembrance of him?* Bread and Wine.----

A. For I have received of the Lord that which also I have delivered unto you, that the Lord Jesus the same Night, in which he was betrayed, took Bread, and when he had given Thanks, he brake it, and said, Take, eat, this is my Body, which is broken for you; This do in Remembrance of Me. After the same Manner also he took the Cup, when he had supped, saying, This Cup is the New Testament in my Blood; This do ye, as oft as ye drink it, in Remembrance of me. 1 Cor. 11. 23, 24, 25.

Q. *How long was this to continue?* ----discontinued.

A. For, as often as ye eat this Bread, and drink this Cup, ye do shew the Lord's Death till he come. 1 Cor. 11. 26.

Q. *Did Christ promise to come again to his Disciples?* Christ's coming----

A. I will not leave you comfortless; I will come to you. *Jesus* answered, and said unto him; If a Man love me, he will keep my Words; and my Father will love him, and we will come unto him, and make our Abode with him. John 14. 18, 23.

Q. *Was this an Inward Coming?* ---Inward

A. At that Day ye shall know, that I am in my Father, and ye in me, and I in you. Joh. 14. 20.

Q. *But it would seem, this was even practised by the Church of* Corinth, *after Christ was come inwardly; was it so, that there were certain Appointments*

1672. *ments positively Commanded, yea, and Zealously and Conscientiously practised by the Saints of Old, which were not of perpetual Continuance, nor yet now needful to be practised in the Church?*

As certain Appointments not perpetual.

A. If I then your Lord and Master have washyour Feet, ye ought also to wash one another's

John 13. 14, 15. Feet: For I have given you an Example, that ye should do, as I have done to you.

Acts 15. 28, 91. For it seemed good to the holy Ghost, and to us, to lay upon you no greater Burden, than these necessary things, That ye abstain from Meats offered to Idols, and from Blood, and from things strangled, and from Fornication; from which if ye keep your selves, ye shall do Well: Fare-well.

Jam. 5. 14. Is any Man sick among you, let him call for the Elders of the Church, and let them pray over him, Anointing him with Oil in the Name of the Lord.

Q. *These Commands are no less positive, than the other; yea, some of them are asserted, as the very Sense of the Holy Ghost, as no less necessary,*

--so Bread and Wine. *than abstaining from Fornication; and yet the Generality of Protestants have laid them aside, as not of perpetual Continuance: But what other Scriptures are there to shew, that it is not necessary, that of Bread and Wine to continue?*

Rom. 14. 17. *A.* For the Kingdom of God is not Meat and Drink; but Righteousness and Peace, and Joy in the Holy Ghost.

Col. 2. 16, 20, 21, 22. Let no Man therefore judge you in Meat or in Drink, or in Respect of an Holy Day, or of the New-Moon, or of the Sabbath-Days: Wherefore if ye be dead with Christ from the Rudiments of the World, why, as though living in the World, are ye subject to Ordinances: (Touch not, taste not, handle not, which all are to perish with the Using) after the Commandments and Doctrines of Men.

Q. *These*

Q. *These Scriptures are very plain, and say as much for the Abolishing of this, as to any Necessity, as ought can be alledged for the former: But what is the Bread then, wherewith the Saints are to be nourished?* 1673. The Spiritual Bread

A. Then Jesus said unto them, Verily, verily, I say unto you, *Moses* gave you not that Bread from Heaven; but my Father giveth you the True Bread from Heaven, for the Bread of God is he which comes down from Heaven, and giveth Life unto the World. Then said they unto him, Lord, evermore give us this Bread: And Jesus said unto them, I am the Bread of Life; he that cometh to me, shall never Hunger; and he that believeth on me shall never thirst. I am that Bread of Life: Your Fathers did eat Manna in the Wilderness, and are dead: This is the Bread which cometh down from Heaven, that a Man may eat thereof, and not die. I am the living Bread which came down from Heaven; If any Man eat of this Bread, he shall live for ever: And the Bread that I will give him, is my Flesh, which I will give for the Life of the World. The *Jews* therefore strove amongst themselves, saying, How can this Man give us his Flesh to eat? Then Jesus said unto them, Verily, verily, I say unto you, Except you eat the Flesh of the Son of Man, and drink his Blood, ye have no Life in you: Whoso eateth my Flesh, and drinketh my Blood, hath Eternal Life, and I will raise him up at the last Day; For my Flesh is Meat indeed, and my Blood is Drink indeed. He that eateth my Flesh, and drinketh my Blood, dwelleth in me, and I in him. As the Living Father hath sent me, and I live by the Father, so he that eateth me, even he shall live by me. This is that Bread, which came down from Heaven; not as your Fathers

Joh. 6. 32, 33, 34, 35, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58.

1672. did eat Manna, and are dead: He that eateth of this Bread, ſhall live for ever.

CHAP. XII.

Concerning the Life of a Chriſtian in general, what and how it ought to be in this World.

Religion. Queſtion. *What is the true Religion?*

Anſwer. Pure Religion and Jam. 1. 27. Undefiled, is this, To viſit the Fatherleſs and the Widow in their Affliction, and to keep himſelf unſpotted from the World.

Q. *What is required of Man?*

Mich. 6. 8. *A.* He hath ſhewed thee, O Man, what is good; and what doth the Lord require of thee, but to do juſtly, and to love Mercy, and to walk humbly with thy God?

Iſa. 66. 2. But to this Man will I look, even to him that is poor, and of a contrite Spirit, and trembles at my Word.

Q. *Doth God then require People to be* Quakers, *Trembling. to tremble at his Word? Was there any ſuch among the Saints of Old?*

A. Then were aſſembled unto me every one, Ezra 9. 4. that trembled at the Words of the God of *Iſrael.* 10. 3. Now therefore let us make a Covenant with our God, to put away all the Wives, and ſuch as are born of them, according to the Counſel of my Lord; and of thoſe that tremble at the Commandment of our God.

Quakers of Old. Q. *It ſeems,* Ezra *loved well, and had a high Eſteem of* Quakers, *ſince he would have their Counſel followed: Do any other of the Prophets point out* Quakers *or* Tremblers, *as God's People?*

A. Hear

A. Hear the Word of the Lord, ye that tremble at his Word: Your Brethren, that hated you, that cast you out for my Name's sake, said, Let the Lord be glorified; but he shall appear to your Joy, and they shall be ashamed. 1673. Isa. 66. 5.

And it shall be to me a Name of Joy, a Praise and an Honour before all the Nations of the Earth, which shall hear all the good that I do unto them, and they shall Fear and Tremble for all the Goodness, and for all the Prosperity, that I procure unto it. Jer. 33. 9.

Q. *The Prophets promise good Things there to* Quakers; *what becometh of those, that* Tremble *not, and are not such?*

A. Hear now this, O foolish People, and without Understanding, which have Eyes, and see not, which have Ears, and hear not; Fear ye not me, saith the Lord? Will ye not Tremble at my Presence? *&c.* Jer. 5. 21, 22.

Q. *Are then all God's Children* Quakers? *And are we commanded to* quake *or* tremble *in order to our Salvation, both under the Law, and now under the Gospel?* *Q. God's Children.*

A. Serve the Lord with Fear, and rejoyce with Trembling. I make a Decree, that in every Dominion of my Kingdom Men fear and tremble before the God of *Daniel*; for he is the Living God, and stedfast for ever. Work out your own Salvation with Fear and Trembling. Psal. 2. 11. Dan. 6. 26. Phil. 2. 12.

Q. *What be the chief Commandments?* *Commandments.*

A. Thou shalt love the Lord thy God with all thy Heart, and with all thy Soul, and with all thy Mind; This is the first and great Commandment: And the second is like unto it; Thou shalt love thy Neighbour as thy self: On these two Commandments hang all the Law and Prophets. Matt. 22. 37, 38, 39, 40.

Q. *What ought a Christian to seek after in the first Place?*

1673. *A.* Seek ye first the Kingdom of God and his Righteousness, and all these things shall be Mat.6.32. added unto you.

Behaviour. Q. *How ought Christians to behave themselves in this World?*

1 Cor. 7. 29,30,31. *A.* But this I say, Brethren, the Time is short: It remaineth, that both they that have Wives, be as though they had none; and they that weep, as though they wept not; and they that rejoyce, as though they rejoyced not; and they that buy, as though they possessed not; and they that use this World, as not abusing it: For the Fashion of this World passeth away.

Q. *What saith the Apostle* Paul *further, as that which is fit for Christian Men and Women to be found in?*

1 Tim. 2. 8, 9, 10. *A.* I will therefore, that Men Pray every where, lifting up holy Hands without Wrath and Doubting: In like manner also, that Women adorn themselves in modest Apparel, with Shamefac'dness and Sobriety; not with broidered Hair, or Gold, or Pearls, or costly Array; but (which becometh Women professing Godliness) with good Works.

Apparel. Q. *I observe, the Apostle is much against the Vanity and Superfluity of Cloths among Christians; what saith* Peter *to this?*

1 Pet. 3. 3, 4. *A.* Whose Adorning, let it not be that outward Adorning of Plaiting the Hair, of wearing of Gold, or of Putting on of Apparel: But let it be the hidden Man of the Heart, in that which is not corruptible; even the Ornament of a meek, quiet Spirit, which is in the Sight of God of great Price.

Respect of Persons. Q. *The Apostle is very plain there; but what saith the Scriptures, as to Respect of Persons among Christians?*

James 2. 1,2,3,4,5, 6,7,8,9. *A.* My Brethren, have not the Faith of our Lord Jesus Christ, the Lord of Glory, with Respect

ſpect of Perſons: For if there come unto your Aſſembly a Man with a Gold Ring in goodly Apparrel; and there come in alſo a poor Man in vile Raiment; and ye have Reſpect to him that weareth the gay Cloathing, and ſay unto him, Sit thou here in a good Place; and ſay to the Poor, Stand thou there, or ſit here under my Foot-ſtool: Are ye not then partial in your ſelves, and are become Judges of evil Thoughts? Hearken, my beloved Brethren, hath not God choſen the *Poor* of this World, Rich in Faith, and Heirs of the Kingdom, which he hath promiſed to them that Love him? But ye have deſpiſed the *Poor*. Do not Rich Men oppreſs you, and draw you before the Judgment Seat? Do they not Blaſpheme that worthy Name, by the which ye are called? If ye fulfil the Royal Law according to the Scripture, Thou ſhalt love thy Neighbour as thy ſelf, ye do well; but if ye have RESPECT to Perſons, ye commit Sin, and are convinced of the Law, as Tranſgreſſors. 1673.

Q. *Though that be indeed ſufficient to reprove the different Ranks among Chriſtians, upon the Account of Riches or Birth: yet is there not a relative Reſpect among Chriſtians, as betwixt Maſter and Servants? What Admonitions gives the Apoſtle in this Caſe?* *Maſter and Servant.*

A. Servants, be obedient to them that are your Maſters according to the Fleſh, with Fear and Trembling, in Singleneſs of your Heart, as unto Chriſt, not with Eye-Service, as Men-Pleaſers; but as the Servants of Chriſt, doing the Will of God from the Heart; with good Will doing Service as to the Lord, and not to Men: knowing, that whatſoever good Thing any Man doth, the ſame ſhall he receive of the Lord, whether he be Bond or Free. And ye Maſters, do the ſame Things unto them, forbearing Threatning; Eph. 6. 5, 6, 7, 8, 9.

1673. knowing, that your Master also is in Heaven; neither is there Respect of Persons with him.

Col. 3.22, 23,24,25. Servants, obey in all things your Masters, according to the Flesh; not with Eye-Service, as Men-Pleasers; but in Singleness of Heart, fearing God. And whatsoever ye do, do it heartily, as to the Lord, and not unto Men; knowing, that of the Lord ye shall receive the Reward of the Inheritance: For ye serve the Lord Christ. But he that doth Wrong, shall receive for the Wrong which he hath done; and there is no Respect of Persons. Masters, give unto your Servants that which is just and equal, knowing, that ye also have a Master in Heaven.

Col. 4. 1.

1 Tim. 6. 1, 2. Let as many Servants as are under the Yoke, count their own Masters worthy of all Honour, that the Name of God and his Doctrine be not blasphemed. And they that have believing Masters, let them not despise them, because they are Brethren; but rather do them Service, because they are faithful and beloved, Partakers of the Benefit. These Things teach and exhort.

Tit. 2. 9, 10. Exhort Servants to be obedient unto their own Masters, and to please them well in all Things; not answering again, not purloining; but shewing all good Fidelity, that they may adorn the Doctrine of God in all Things.

1 Pet. 2. 18, 19, 20, 21. Servants, be subject to your Masters with all Fear, not only to the good and gentle, but also to the froward; for this is Thank-worthy, if a Man for Conscience towards God endure Griefs, suffering wrongfully. For what Glory is it, if when ye be buffeted for your Faults, ye shall take it patiently? But if when ye do well, and suffer for it, ye take it patiently, this is acceptable with God. For even hereunto were ye called, because Christ also suffered for us, leaving us an Example, that we should follow his Steps.

Q. *What*

Q. *What good Admonitions gives the Scripture, as to the Relation betwixt Parents and Children?* 1672. *Parents and Children.*

A. Children, Obey your Parents in the Lord, for this is right. Honour thy Father and thy Mother (which is the first Commandment with Promise) that it may be well with thee, and thou may'st live long on the Earth. And ye Fathers, provoke not your Children to Wrath; but bring them up in the Nurture and Admonition of the Lord. Children, Obey your Parents in all Things; for this is well-pleasing unto the Lord. Fathers, provoke not your Children to Anger, lest they be discouraged. Ephes. 6. 1, 2, 3, 4. Col. 3. 20, 21.

Q. *What between Husbands and Wives?* *Husband and Wife.*

A. Wives, submit your selves unto your own Husbands, as unto the Lord; for the Husband is the Head of the Wife, even as Christ is the Head of the Church, and he is the Saviour of the Body: Therefore, as the Church is subject unto Christ; so let the Wives be to their own Husbands in every thing. Husbands, love your Wives, even as Christ loved the Church, and gave himself for it; so ought Men to love their own Wives, as their own Bodies: He that loveth his Wife, loveth himself; for this Cause shall a Man leave his Father and Mother, and shall be joined unto his Wife, and they two shall be one Flesh. Nevertheless, let every one of you in particular, so love his Wife, even as himself; and the Wife see, that she Reverence her Husband. Husbands, love your Wives, and be not bitter against them. Likewise, ye Wives, be subject to your own Husbands, that if any obey not the Word, they also may without the Word be won by the Conversation of the Wives, while they behold your chast Conversation coupled with Fear. Likewise, ye Husbands, dwell with them according to Knowledge, giving Honour Eph. 5. 22, 23, 24, 25, 28, 31, 33. Col. 3. 19. 1 Pet. 3. 1, 2, 7.

1672. nour unto the Wife, as unto the Weaker Veſſel, and as being Heirs together of the Grace of Life, that your Prayers be not hindered.

Chriſtians Armour--- Q. *What is the Armour of a true Chriſtian, and wherewith ought he to wreſtle?*

Epheſ. 6. 11, 12, 13, 14, 15, 16, 17. *A.* Put on the whole Armour of God, that ye may be able to ſtand againſt the Wiles of the Devil; for we wreſtle not againſt Fleſh and Blood, but againſt Principalities, againſt Powers, againſt the Rulers of the Darkneſs of this World, againſt Spiritual Wickedneſs in high Places: wherefore take unto you the whole Armour of God, that ye may be able to withſtand in the Evil Day, and having done all, to ſtand. Stand therefore, having your Loins girt about with Truth, and having on the Breaſt Plate of Righteouſneſs, and your Feet ſhod with the Preparation of the Goſpel of Peace: above all, taking the Shield of Faith, wherewith ye ſhall be able to quench all the fiery Darts of the Wicked One; and take the Helmet of Salvation, and the Sword of the Spirit, which is the Word of God.

---and Weapons. Q. *What are Chriſtians Weapons, and for what End?*

2 Cor. 10. 3, 4, 5. *A.* For though we walk in the Fleſh, we do not war after the Fleſh; (for the Weapons of our Warfare are not Carnal, but mighty through God, to the Pulling down of ſtrong Holds) caſting down Imaginations, and every high Thing, that exalteth it ſelf againſt the Knowledge of God; and bringing into Captivity every Thought to the Obedience of Chriſt.

No Striſe- Q. *Ought Striſe and Envy to be among Chriſtians?*

James 3. 13, 14, 15, 16, 17, 18. *A.* Who is a wiſe Man, and endued with Knowledge amongſt you? Let him ſhew out of a good Converſation his Works with Meekneſs of Wiſdom: But if ye have bitter Envying and Striſe

Strife in your Hearts, glory not, and lie not a- 1672.
gainſt the Truth. This Wiſdom diſcendeth not from above; but is Earthly, Senſual, Deviliſh; for where Envying and Strife is, there is Confuſion and every Evil Work. But the Wiſdom that is from above, is firſt pure, then peaceable, and eaſy to be intreated, full of Mercy and good Fruits, without Partiality, and without Hypocriſy: And the Fruit of Righteouſneſs is ſown in Peace of them that make Peace.

Q. *Ought Wars to be among Chriſtians? From whence proceed they?* ---Nor Wars.

A. From whence come Wars and Fightings a- James 4.
mong you? Come they not hence, even from 1, 2.
your Luſts, that war in your Members? Ye luſt, and have not; ye kill, and deſire to have, and cannot obtain; ye fight and war, yet ye have not, becauſe ye aſk not.

Q. *What ſaith Chriſt even of Defenſive War?* Not Defenſive.

A. But I ſay unto you, that ye reſiſt not E- Mat. 5.
vil; but whoſoever ſhall ſmite thee on thy right 39.
Cheek, turn to him the other alſo. But I ſay, Luke 6.
unto you, which hear, Love your Enemies; do 27,28,29.
good to them which hate you; bleſs them that curſe you, and pray for them which deſpitefully uſe you: And unto him that ſmiteth thee on the one Cheek, offer alſo the other; and him that taketh away thy Cloak, forbid not to take thy Coat alſo.

Q. *What ſay the Apoſtles?*

A. Recompence to no Man Evil for Evil. Not Rom. 12.
rendering Evil for Evil, or Railing for Railing; 17.
but contrary-wiſe Bleſſing: Knowing, that ye 1 Pet. 3. 9.
are thereunto called, that ye ſhould inherit a Bleſſing. See, that none render Evil for Evil unto any Man; but ever follow that which 1 Theſſ.
is good, both among your ſelves, and to all 5. 15.
Men.

Q. *It*

1673. *Oaths and Swearing.*

Q. *It was Lawful of Old to Swear; and an Oath for Confirmation was to them an End of all Strife: Is it not Lawful for Christians also to Swear?*

Mat. 5. 33, 34, 35, 36, 37. A. Again, ye have heard, that it hath been said by them of Old Time, Thou shalt not forswear thy self; but shalt perform unto the Lord thine Oaths. But I say unto you, Swear not at all, neither by Heaven, for it is God's Throne; nor by the Earth, for it is his Footstool; neither by *Jerusalem*, for it is the City of the great King; neither shalt thou Swear by thy Head, because thou canst not make one Hair white or black: But let your Communication be *Yea, Yea, Nay, Nay*; for whatsoever is more than these, Jam. 5. 12. cometh of Evil. But above all things, my Brethren, Swear not; neither by Heaven, neither by the Earth, neither by any other Oath: but let your *Yea* be *Yea*, and your *Nay, Nay*, lest ye fall into Condemnation.

World's Honour.

Q. *Is it fit for Christians or Believers to receive Carnal and Worldly Honour one from another?*

Joh. 5. 44. A. How can ye believe, which receive Honour one of another, and seek not the Honour, that cometh from God only?

Titles.

Q. *Doth God allow us to give flattering Titles to Men?*

Job 32. 21, 22. A. Let me not, I pray you, accept any Man's Person: neither let me give flattering Titles unto Man; For I know not to give flattering Titles, in so doing my Maker would soon take me away.

Thee and Thou.

Q. *What should we say to such, as quarrel with us for speaking proper sound Words, as* Thou *to one,* You *to many; which is Christ and the Saints Language in the Scripture?*

1 Tim. 6. 3, 4. A. If any Man teach otherwise, and consent not to wholesome Words, even the Words of our Lord

Lord Jesus Christ; and to the Doctrine which is according to Godliness, he is proud, knowing, nothing; but doting about Questions, and Strifes of Words, whereof cometh Envy, Strife, Railings, Evil Surmizings. Hold fast the Form of sound Words, which thou hast heard of me in Faith and Love, which is in Christ Jesus. 1672. 2 Tim. 1. 13.

Q. *What is the great Commandment given by Christ to his Disciples, as that which even declareth them to be such, and is also pressed by his Apostles?* Love.

A. A new Commandment I give unto you, that ye love one another: As I have loved you, that ye also love one another; by this shall all Men know, that ye are my Disciples, if ye have Love to one another. This is my Commandment, that ye love one another, as I have loved you: These things I command you, that ye love one another. Be ye therefore Followers of God, as dear Children; and walk in Love, as Christ also hath loved us, and hath given himself for us an Offering and a Sacrifice to God, for a sweet-smeling Savour. If any Man say, I love God, and hateth his Brother, he is a Liar; for he that loveth not his Brother, whom he hath seen, How can he love God, whom he hath not seen? And this Commandment have we from him, that he who loveth God, loveth his Brother also. Joh. 13. 34, 35, and 15. 12, 17. Eph. 5. 1, 2. 1 John 4. 20, 21.

Q. *Is Humility very needful for Christians? What like must we be, e're we can enter the Kingdom?* Humility.

A. And said, verily, verily, I say unto you, Except ye be converted, and become as little Children, ye shall not enter into the Kingdom of Heaven; whosoever therefore shall humble himself, as this little Child, the same is greatest in the Kingdom of Heaven. Matt. 18. 3, 4.

Q. *Ought Christians to lord over one another? What Rule giveth Christ in this Case?*

A. But Jesus called them unto him, and said, Ye

1673. Ye know, that the Princes of the *Gentiles* exercise Dominion over them; and they that are great,
Matt. 20. 25, 26, 27, 28. exercise Authority upon them: But it shall not be so among you; but whosoever will be great among you, let him be your Minister; and whosoever will be Chief among you, let him be your Servant: Even as the Son of Man came not to be ministred unto, but to minister, and to give his Life a Ransom for many.

Q. *How then are Christians in this World?*

Matt. 10. 16. *A.* Behold, I send you forth, as Sheep in the Midst of Wolves; be ye therefore wise as Serpents, and harmless as Doves. Go your Ways; behold, I send you forth as Lambs among Wolves.

Luk. 10. 3.

Afflictions

Q. *Are we then to expect Afflictions and Persecutions here?*

Matt. 10. 22. Mark 13. 13. Luke 12. 17. John 15. 18, 19. *A.* And ye shall be hated of all Men for my Name's Sake; but he that endureth to the End, shall be saved. And ye shall be hated of all Men for my Name's Sake. If the World hate you, ye know that it hated me, before it hated you: If ye were of the World, the World would love his own; but because ye are not of the World, but I have chosen you out of the World, therefore the World hateth you. These things I have spoken unto you, that ye might have Peace: In the World ye shall have Tribulation; but be of good Cheer, I have overcome the World.

Jho. 16. 33

2 Tim. 3. 12. And all that will live godly in Christ Jesus, shall suffer Persecution.

Persecution

Q. *Ought we then to fear Persecution?*

Matt. 3. 10, 28. *A.* Fear not them, which kill the Body, but are not able to kill the Soul; but rather fear him, who is able to destroy both Soul and Body in Hell.

Luke 12. 4, 5. And I say unto you, my Friends, Be not afraid of them, that kill the Body, and after that have no more, that they can do: But I will fore-warn you, whom ye shall fear; fear him, which after he

he hath killed, hath Power to cast into Hell, yea, I say unto you, fear him. 1672.

Q. *What Advantage is it to them, that suffer Persecution cheerfully, and Hazzards, to them that shun it?* —Advantageous.

A. Blessed are they, which are persecuted for Righteousness Sake; for theirs is the Kingdom of Heaven. But if ye suffer for Righteousness Sake, happy are ye; and be not afraid of their Terrour, neither be troubled. Whosoever therefore shall confess me before Men, him will I confess also before my Father, which is in Heaven; but whosoever shall deny me before Men, him will I also deny before my Father which is Heaven: He that loveth Father or Mother more than me, is not worthy of me; and he that taketh not his Cross, and followeth after me, is not worthy of me: He that findeth his Life, shall lose it; And he that loseth his Life for my Sake, shall find it. Also I say unto you, Whosoever shall confess me before Men, him shall the Son of Man also confess before the Angels of God; but he that denieth me before Men, shall be denied before the Angels of God. Then said Jesus unto his Disciples, If any Man will come after me, let him deny himself, and take up his Cross, and follow me; for whosoever will save his Life, shall lose it; and whosoever will lose his Life for my Sake, shall find it. If we suffer, we shall also reign with him; if we deny him, he also will deny us. If any come to me, and hate not his Father and Mother, and Wife, and Children, and Brethren, and Sisters; yea, and his own Life, he cannot be my Disciple. And he said to them, If any Man will come after me, let him deny himself, and take up his Cross daily, and follow me; for whosoever will save his Life, shall lose it: But whosoever will lose his Life for my Sake, the same shall save it. And when he had called the People to him, with his

1 Pet. 3. 4.
Matt. 10. 32, 33, 37, 38, 39.
Luke 12. 8, 9.
Matt. 16. 24, 25.
2 Tim. 2. 12.
Luke 14. 26.
Luke 9. 23, 24.
Luke 8. 34, 35.

1673. his Disciples also, he said unto them, whosoever will come after me, let him deny himself, and take up his Cross, and follow me: For whosoever will save his Life, shall lose it; but whosoever shall lose his Life for my Sake and the Gospel's, the same shall save it.

Q. *There is nothing more certain, according to those Scriptures, than that Christians must suffer* Reviled. *Persecution in this World, even in their Persons and Estates, But shall they not also suffer in their good Names, in being accounted Blasphemers, Hereticks and Deceivers.*

Matt. 10. 24, 25. *A.* The Disciple is not above his Master, nor the Servant above his Lord; it is enough for the Disciple, that he be as his Master, and the Servant as his Lord: If they have called the Master of the House *Beelzebub*; How much more shall Mat. 5. 11. they call them of his Houshold? Blessed are ye when Men shall revile you, and persecute you, and shall say all manner of Evil against you falsely for my Sake. Then they suborned Men, Acts 6. 11, 12. which said, We have heard him speak blasphemous Words against *Moses*, and against God: And they stirred up the People, and the Elders, and the Scribes, and came upon him, and caught Acts 17. 6. him, and brought him to the Council. And when they found them not, they drew *Jason* and certain Brethren to the Rulers of the City, crying, These that have turned the World up side Act. 24. 14 down, are come hither also. But this I confess unto thee, that after the Way, which they call Heresy, so worship I the God of my Fathers, believing all things, which are written in the Law, 1 Cor. 14. and the Prophets. Being defamed, we entreat: 13. We are made as Filth of the World, and are the 1 Cor. 6. 8. Off-scouring of all things unto this Day; by Honour and Dishonour, by evil Report and good Report, as Deceivers, and yet true.

Q. *It is easily apparent, from what is mentioned,*

ed, that Christians are to expect Persecution and Tribulation; and that they are always the Sheep, and never the Wolves; the Persecuted, and never the Persecutors; the Afflicted, and not the Afflictors: The Reproached, and not the Reproachers: Is it not fit then, that Christians be so far from Persecuting others, that they ought to pray for the Persecutors? Is this Christ's Command? 1673. *Pray for persecutors*

A. But I say unto you, Love your Enemies; bless them that curse you, do Good to them that hate you, and Pray for them which despightfully use you, and Persecute you. Mat. 5. 44.

Q. *Was this Christ's own Practice?* *By Christ's*

A. Then said Jesus, Father, forgive them; for they know not what they do, *&c.* Luke 23. 24.

Q. *Is Christ herein to be our Example?*

A. For even hereunto were you called, because Christ also suffered for us, leaving us an Example, that ye should follow his Steps, who did no Sin, neither was Guile found in his Mouth; who when he was reviled, reviled not again; when he suffered, he threatned not, but committed himself unto him, that judgeth righteously, 1 Pet. 2. 12, 22, 23. Example.

Q. *Is there an Instance of any Saints in Scripture, who followed his Example herein?* *-and Stephen's.*

A. And he *(Stephen)* kneeled down, and cried with a loud Voice, Lord, lay not this Sin to their Charge, *&c.* Acts 7. 60.

Q. *It appears by all these Scriptures, that Christianity consisteth in the Exercise of Fear and Trembling, Humility, Patience and Self-denial; What ought we then to think of such, who place much of their Religion in abstaining from Marriage, and certain Meats; Worshipping of Angels, and other such Acts of Voluntary Humility?* Beware of seducing Spirits.

A. Now the Spirit speaketh expressly, that in the latter times some shall depart from the Faith, giving heed to seducing Spirits and Doctrines of Devils, speaking Lies in Hypocrisy; having 1 Tim. 4. 1, 2, 3.

their

1673. their Conscience seared as with a hot Iron, forbidding to marry, and commanding to abstain from Meats, which God hath created, to be received with Thankfulness of them which believe, and
Col. 2.18. know the Truth. Let no Man beguile you of your Reward in voluntary Humility, and Worshipping of Angels; intruding into those things, which he hath not seen, vainly puft up by his fleshly Mind.

CHAP. XIII.

Concerning Magistracy.

Question. *What is the Duty of a Magistrate?*
2 Sam. 23. 3. *Answer.* The God of *Israel* said, the Rock of *Israel* speak to me; He that Ruleth over Men, must be just, Ruling in the Fear of God.

Subjection Q. *What do the Scriptures speak of the Duty of such, as are under Authority.*

Rom. 13. 1,2,3,4,5. *A.* Let every Soul be subject to the higher Powers; for there is no Power, but of God: The Powers that be, are ordained of God; whosoever therefore resists the Power, resists the Ordinance of God: And they that resist, shall receive to themselves Damnation. For Rulers are not a Terrour to good Works, but to the Evil. Wilt thou then be afraid of the Power? Do that which is Good, and thou shalt have Praise of the same; for he is the Minister of God to thee for Good. But if thou do that which is Evil, be afraid; for he beareth not the Sword in vain: For he is the Minister of God; a Revenger to execute Wrath upon him that doth Evil. Wherefore ye must needs be subject, not only for Wrath, but
1 Pet. 2. 13,14,15. also for Conscience Sake. Submit your selves to every Ordinance of Man for the Lord's Sake, whether

whether it be to the King as Supream; or unto Governours, as unto them, that are sent by him for the Punishment of Evil-Doers, and for the Praise of them that do Well: For so is the Will of God, that with Well-doing ye may put to Silence the Ignorance of foolish Men. 1673.

Tribute.

Q. *Ought Tribute to be paid to them?*

A. For, for this Cause pay you Tribute also; for they are God's Ministers, attending continually upon this very thing: Render therefore to all their Dues, Tribute to whom Tribute is due, Custom to whom Custom, Fear to whom Fear, Honour to whom Honour. Then saith he unto them, Render therefore unto *Cæsar*, the things which are *Cæsar's*; and unto God the things that are God's. Rom. 13. 6, 7. Matt. 22. 21.

Obedience.

Q. *Are we obliged to obey Magistrates in such things, as we are perswaded in our Minds, are contrary to the Commands of Christ?*

A. And they called them, and commanded them not to speak at all, nor teach in the Name of Jesus: but *Peter* and *John* answered and said unto them, Whether it be right in the Sight of God, to hearken unto you more than unto God, judge ye; for we cannot but speak the things which we have seen and heard. And when they had brought them, they set them before the Council, And the High Priest asked them, saying, Did not we straitly command you, that ye should not Teach in this Name; And behold, ye have filled *Jerusalem* with your Doctrine, and intend to bring this Man's Blood upon us. Then *Peter* and the other Apostles answered, and said, We ought to obey God rather, than Man. Acts 4. 18, 19, 20. Acts 5. 27, 28, 29.

Moderation.

Q. *What ought to be Magistrates Behaviour in such Cases according to the Counsel of Wise* Gamaliel?

A. Then stood there up one in the Council, a *Pharisee*, named *Gamaliel*, a Doctor of Law, had in Reputation among the People, and commanded Acts 5. 34, 35, 38, 39.

T ed

1672. ed to put the Apostles forth a little Space, and said unto them; Ye Men of *Israel*, take heed to your selves, what ye intend to do, as touching these Men: And now I say unto you, Refrain from these Men, and let them alone; for if this Counsel or this Work be of Men, it will come to nought; but if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God,

Tares. Q. *What Command giveth Christ to his People under the Gospel, in Relation to this Matter? How doth he hold forth their Duty under the Parable of the Tares?*

Matt. 13. 27, 28, 29. *A.* So the Servants of the Houshold came, and said unto him; Sir, didst thou not sow good Seed in thy Field? From whence then hath it Tares? He said unto them, An Enemy hath done this. The Servants said unto him, Wilt thou then that we go and gather them up? But he said, Nay, lest while ye gather up the Tares, ye root up also the Wheat with them.

Tares, the Wicked. Q. *Doth he explain these Tares of the Wicked, whom the Godly must not take upon them to cut off, lest through Mistake they hurt the Good; but leave it to God, to do it by his Angels?*

1 Cor. 15. 50, 51, 52, 53, 54, 55. *A.* The Field is the World; the good Seed are the Children of the Kingdom; but the Tares are the Children of the wicked One; the Enemy that sowed them, is the Devil; the Harvest is the End of the World; and the Reapers are the Angels: And therefore the Tares are gathered and burnt in the Fire. So shall it be in the End of this World; the Son of Man shall send forth his Angels, and they shall gather out of his Kingdom all things that offend, and them which do Iniquity.

CHAP.

1673.

CHAP. XIV.

Concerning the RESURRECTION.

Question. *WHat saith the Scripture of the Resurrection of the Dead?*

Answer. And have Hope towards God, which they themselves also allow, that there shall be a Resurrection of the Dead, both of the Just and Unjust. Acts 24.15

Q. *To what different End shall the Good be raised from the Bad? And how are they thereunto reserved?*

A. Marvel not at this; for the Hour is coming, in the which all that are in the Graves, shall hear his Voice, and shall come forth; they that have done Good, unto the Resurrection of Life; and they that have done Evil, unto the Resurrection of Condemnation. But the Heavens and the Earth, which are now, by the same Word are kept in Store, reserved unto Fire against the Day of Judgment, and Perdition of Ungodly Men. Joh. 5.28, 29. 2 Pet. 3.7.

Q. *What must be answered to such as ask, How the Dead are raised; and with what Body?*

A. Thou Fool, that which thou sowest, is not quickned, except it die: And that which thou sowest, thou sowest not that Body which shall be; but bare Grain, it may chance of Wheat, or some other Grain: But God giveth it a Body, as it hath pleased him, and to every Seed his own Body. All Flesh is not the same Flesh; but there is one Kind of Flesh of Men, another Flesh of Beasts, another of Fishes, and another of Birds? There are also Celestial Bodies, and Bodies terrestrial; but the Glory of the Celestial is one, and the Glory of the Terrestrial is another. There is one Glory of the Sun, and another Glory of the Moon, and another Glory of the Stars; for one 1 Cor. 15. 36, 37, 38, 39, 40, 41, 42, 43, 44.

1673. Star differs from another Star in Glory: So also is the Resurrection of the Dead: it is sown in Corruption, it is raised in Incorruption; it is sown in Dishonour, it is raised in Glory; it is sown in Weakness, it is raised in Power; it is sown a Natural Body, it is raised a Spiritual Body: There is a Natural Body, and there is a Spiritual Body.

Q. *The Apostle seems to be very positive, that it is not that Natural Body, which we now have, that shall rise, but a Spiritual Body.*

1 Cor. 15. 50, 51, 52, 53, 54, 55. *A.* Now this I say, Brethren, That Flesh and Blood cannot inherit the Kingdom of God, neither doth Corruption inherit Incorruption. Behold, I shew you a Mystery, We shall not all Sleep; but we shall all be changed in a Moment, in the Twinkling of an Eye, at the last Trump, (for the Trumpet shall sound) and the Dead shall be raised Incorruptible, and we shall be changed: For this Corruptible must put on Incorruption, and this Mortal must put on Immortality: So when this Corruptible shall have put on Incorruption, and this Mortal shall have put on Immortality, then shall be brought to pass the Saying, that is written; Death is swallowed up in Victory: O Death were is thy Sting? O Grave were is thy Victory?

CHAP. XV.

A Short INTRODUCTION to the CONFESSION of FAITH.

HAving thus largely and evidently performed the chief Part of that, which I promised in this Treatise, *in giving a full Account of our* Principles *in plain Scripture-Words; and also Answering*

swering by the Scriptures the chief and main Objections *made against us*; *I come to a* Confession *of* Faith: *In which I shall not be so large, for that I judge it not convenient to make an Interpretation of all the Scriptures before-mentioned*; *which, if needful, the* Reader *may easily observe, were not very difficult to do. But whereas a* Confession *of* Faith *called rather for an* Affirmative Account *of ones* Own Faith, *than for the Solution of* Objections, *or any thing of Debate in a Discursive Way, which is both more properly and pertinently performed in a* Catechism; *therefore I have here only done so. I am necessitated sometimes to intermix some Words for Coherence of the Matter, as sometimes* (And) *and sometimes* (Therefore) *and the like*; *but not such, as any ingenuous Person can affirm, do add to the Matter, or that may any wise justly be reckoned a Comment or* Meaning: *And therefore to avoid the Censure of the most Curious, Carping* Criticks; *these are marked with a different* Character. *Likewise unless I should have ridiculously offer'd to publish incongruous* Grammar, *there was a true Need sometimes to change the* Mood *and* Person *of a* Verb: *In all which Places, whosoever will look to the* Words, *shall find, it is done upon no Design to alter any whit the naked Import of them,* As for Instance: *Where Christ says,* I am the Light of the World, *Were it proper for me to write thus,* I am the Light, *&c. Or can it be reckoned any whit Contradicting of my Purpose and Promise to write,* Christ is the Light, *where the* First Person *is changed to the* Third? *Also sometimes I express things, which are necessarily understood*; *as when any of the Apostles say,* We, *there instead of* We, *I write Apostles*; *and where they say* You, *speaking of the Saints, there I mention* Saints *instead of it: For the Connexion of the Sentence sometimes requires it. As in the* First Article *in mentioning that of* 1 John 1. 5. *concerning* 1672.

1672. *God's being Light, and in such like Cases, which I know, no impartial* Reader *would have quarrelled, though wanting this* Apology: *Which I judged meet to premise, knowing, there is a* Generation, *who when they cannot find any real or substantial Ground against* Truth *and its* Followers, *will be* Cavilling *at such little* Niceties; *therefore such may see, this* Objection *is* obviated.

CHAP. XVI.

A CONFESSION of FAITH, containing Twenty Three ARTICLES.

ARTICLE I.

Concerning God *and the* True *and* Saving Knowledge *of him.*

a Eph. 4. 6. 1 Cor. 8. 4, 6. b John 4. 24. c 1 Joh. 1. 5. d 1 Joh. 1. 7 e John 10. 38. and 14. 10, 11. and 5. 26. f Mat. 11. 27. Luke 10. 22. g 1 Cor. 2. 10. h 1 Cor. 2. 11, 12.

THere is one God (*a*) who is a Spirit (*b*): And this is the Message, which the Apostles heard of him, and declared unto the Saints, That he is Light, and in him is no Darkness at all (*c*). There are Three, that bear Record in Heaven, the Father, the Son and the Holy Ghost, and these Three are One (*d*). The Father is in the Son, and the Son is in the Father (*e*). No Man knoweth the Son, but the Father; neither knoweth any Man the Father, but the Son, and he to whomsoever the Son will reveal him (*f*). The Spirit searcheth all things, yea, the deep things of God (*g*): For the things of God knoweth no Man, but the Spirit of God. Now the Saints have received not the Spirit of the World, but the Spirit, which is of God, that they might know the things, which are freely given them of God (*h*). For the Comforter, which is the Holy

ly

ly Ghoſt, whom the Father ſends in Chriſt's Name, he teacheth them all things, and bringeth all things to their Remembrance (*i*). 1673. *i* John 14. 26.

Article II.

Concerning the Guide *and* Rule *of* Chriſtians.

CHriſt prayed to the Father, and he gave the Saints another Comforter, that was to abide with them for ever, even the Spirit of Truth, whom the World cannot receive, becauſe it ſeeth him not, nor knoweth him. But the Saints know him; for he dwelleth with them, and is to be in them (*k*). Now if any Man have not the Spirit of Chriſt, he is none of his: For as many as are led by the Spirit of God, they are the Sons of God (*l*). For this is the Covenant, that God hath made with the Houſe of *Iſrael*, He hath put his Laws in their Mind, and writ them in their Hearts; and they are all taught of God (*m*). And the Anointing, which they have received of him, abideth in them; and they need not, that any Man teach them, but as the ſame Anointing teacheth them of all things, and is Truth, and is no Lie (*n*). *k* John 14. 16, 17. *l* Rom. 8. 9, 14. *m* Heb. 8. 10, 11. *n* 1 Joh. 2. 27.

Article III.

Concerning the Scriptures.

WHatſoever things were written aforetime, were written for our Learning, that we through Patience and Comfort of the Scriptures might have Hope (*o*), which are able to make wiſe unto Salvation through Faith, which is in Chriſt Jeſus: all Scripture being given by Inſpiration of God, and is profitable for *o* Rom. 15. 4.

1673. Doctrine, for Reproof, for Instruction in Righteousness; that the Man of God may be perfect,
p 2 Tim. 3. 15, 16, 17. throughly furnished unto all good Works (*p*). No Prophesy of the Scripture is of any private Interpretation; for the Prophesy came not in Old time by the Will of Man, but Holy Men of God spake, as they were moved by the Holy
q 2 Pet. 1. 20, 21. Ghost (*q*).

Article IV.

Concerning the Divinity *of* Christ, *and his* Being *from the Beginning*.

In the Beginning was the Word, and the Word was with God, and the Word was God; and the same was in the Beginning with God: All things were made by him; and without
r John 1. 1, 2, 3. him was not any thing made, that was made (*r*). Whose Goings forth have been from of Old, from
s Mic. 5. 2. Everlasting (*s*). For God created all by Jesus
t Eph. 3. 9. Christ (*t*); who being in the Form of God,
u Phil. 2. 6. thought it no Robbery to be equal with God (*u*). And his name is called Wonderful, Counsellor, the mighty God, the Everlasting Father, the
x Isa. 9. 6. Prince of Peace (*x*); Who is the Image of the invisible God, the First-born of every Crea-
y Col. 1. 15. ture (*y*): The Brightness of the Father's Glory,
z Heb. 1. 3 and the express Image of his Substance (*z*). Who was cloathed with a Vesture dipt in Blood, and
a Rev. 19. 13. his Name is called the Word of God (*a*) In him dwelleth all the Fulness of the God head bo-
b Col. 2. 9. dily (*b*): And in him are hid all the Treasures of
c Col. 2. 3. Wisdom and Knowledge (*c*).

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Article V.

Concerning his Appearance *in the* Flesh.

THe Word was made Flesh (*d*): For he took not on him the Nature of Angels; but he took on him the Seed of *Abraham*, being in all things made like unto his Brethren (*e*). Touched with a Feeling of our Infirmities: and in all things tempted, like as we are, yet without Sin (*f*). He died for our Sins, according to the Scriptures; and he was buried, and he Rose again the Third Day according to the Scriptures (*g*).

d Joh. 14.
e Heb. 2. 16, 17.
f Heb. 4. 15.
g 1 Cor. 15. 3, 4.

Article VI.

Concerning the End and Use of that Appearance.

GOD sent his own Son in the Likeness of sinful Flesh, and for Sin condemned Sin in the Flesh (*b*). For this Purpose the Son of God was manifested, that he might destroy the Works of the Devil (*i*), Being manifested to take away our Sins (*k*): For he gave himself for us an Offering and a Sacrifice to God for a sweet-smelling Savour (*l*); Having obtained Eternal Redemption for us (*m*): *And* through the Eternal Spirit offered up himself without Spot unto God, to purge our Consciences from dead Works to serve the Living God (*n*). He was the Lamb that was slain from the Foundation of the World (*o*); Of whom the Fathers did all drink; of that Spiritual Rock that followed them, and that Rock was Christ (*p*). Christ also suffered for us, leaving us an Example, that we should follow his Steps (*q*). For we are to bear about in

b Rom. 8. 3.
i 1 Joh. 3. 8.
k 1 Joh. 3. 5.
l Eph. 5. 2.
m Heb. 9. 12.
n Heb. 9. 14.
o Rev. 5. 1, 12, 13.
p 1 Cor. 10. 1, 2, 3, 4.
q 1 Pet. 2. 21,

1672. in the Body the Dying of the Lord Jesus, that the Life also of Jesus might be made manifest in our Body, being alway delivered unto Death for Jesus sake, that the Life also of Jesus may be
r 2 Cor. 4. 10, 11. made manifest in our Flesh (*r*). That we may know him, and the Power of his Resurrection, and the Fellowship of his Sufferings, being made
s Phil. 3. 10. conformable to his Death (*s*).

ARTICLE VII.

Concerning the Inward Manifestation of Christ.

t Isa. 57. 15. GOD dwelleth with the Contrite and Humble in Spirit (*t*): For he said, he will dwell in
u 2 Cor. 6. 16. them, and walk in them (*u*). And Christ standeth at the Door, and knocketh; if any Man hear his Voice, and open the Door, he will come unto him, and Sup with him, and he with him
x Rev. 3. 20. (*x*). And therefore ought we to Examine our own selves, and prove our own selves, knowing, how that Christ is *in us*, except *we* be Repro-
y 2 Col. 13. 5. bates (*y*). For this is the Riches of the Glory of the Mystery, which God would make known among (*or rather IN*) the Gentiles, *CHRIST*
z Col. 1. 27. *WITHIN*, the Hope of Glory (*z*).

ARTICLE VIII.

Concerning the New Birth.

a Joh. 3. 3. EXcept a Man be born again, he cannot see the Kingdom of God (*a*). Therefore ought we to put off the Old Man with his Deeds, and put on the New Man, which is renewed in Knowledge after the Image of him that created him, and which after God is created in Righteousness and

and true Holineſs (*b*): For henceforth know we no Man after the Fleſh; yea, though we have known Chriſt after the Fleſh, yet now henceforth know we him no more (*c*). For if any Man be in Chriſt, he is a New Creature: Old Things are paſt away; behold all things are become New (*d*). For ſuch have put on the Lord Jeſus Chriſt (*e*), and are renewed in the Spirit of their Minds (*f*); Sith as many as have been baptized into Chriſt, have put on Chriſt (*g*): Being born again, not of corruptible Seed, but of incorruptible, by the Word of God, which liveth and abideth for ever (*h*). And glory in nothing, ſave in the Croſs of the Lord Jeſus Chriſt, by whom the World is crucified unto them, and they unto the World (*i*). For in Chriſt Jeſus neither Circumciſion availeth any thing, nor Uncircumciſion, but a New Creature (*k*). 1673.

b Epheſ. 9. 21, 22. Col. 3. 10.
c 2 Cor. 5. 16.
d 2 Cor. 5. 17.
e Rom. 13. 14.
f Epheſ. 4. 28.
g Gal. 3. 27.
h 1 Pet. 1. 23.
i Gal. 6. 14.
k Gal. 6. 5.

Article IX.

Concerning the Unity of the Saints with Chriſt.

HE that ſanctifieth, and they who are ſanctified, are all of One (*l*): For by the exceeding great and precious Promiſes that are given them, they are made Partakers of the Divine Nature (*m*); Becauſe for this End prayed Chriſt, that all might be one, as the Father is in him, and he in the Father, that they alſo might be one in them; and the Glory which he had gotten from the Father, he gave them, that they might be one, even as the Father and he is one: Chriſt in the Saints, and the Father in Chriſt, that they might be made perfect in one (*n*).

l Heb. 2. 11.
m 2 Pet. 1. 4.
n Joh. 17. 21, 22, 23.

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Article X.

Concerning the Univerſal Love and Grace of God to all.

GOD ſo loved the World, that he gave his only begotten Son, that whoſoever believeth in him, ſhould not periſh, but have everlaſting Life (*o*). And in this was manifeſted the Love of God towards us, becauſe that God ſent his only begotten Son, that we might live through Him (*p*). So that if any Man ſin, we have an Advocate with the Father, Jeſus Chriſt the Righteous; and he is the Propitiation for our Sins; and not for ours only, but alſo for the Sins of the whole World (*q*): For by the Grace of God he hath taſted Death for every Man (*r*), And gave himſelf a Ranſom for all, to be teſtified in due Time (*s*): Willing all Men to be ſaved, and to come to the Knowledge of the Truth (*t*); Not willing that any ſhould periſh, but that all ſhould come to Repentance (*u*). For God ſent not his Son into the World to condemn the World; but that the World through Him might be ſaved (*x*). And Chriſt came a Light into the World, that whoſoever believeth in him ſhould not abide in Darkneſs (*y*): Therefore, as by the Offence of One Judgment came upon all Men to Condemnation; even ſo by the Righteouſneſs of One, the free Gift came upon all Men to Juſtification of Life (*z*).

o John 3. 16.
p 1 Joh. 4. 9.
q 1 Joh. 2. 1, 2.
r Heb. 2. 9.
s 1 Tim. 2. 6.
t 1 Tim. 2. 4.
u 2 Pet 3. 9.
x Joh. 3. 17.
y Joh. 12. 46.
z Rom. 5. 18.

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Article XI.

Concerning the Light, that enlightneth every Man.

THe Gospel was preached to every Creature under Heaven (*a*), which Gospel is the Power of God unto Salvation to them that believe (*b*): And if it be hid, it is hid to them that are lost, in whom the God of this World hath blinded the Minds of them, which believe not, lest the Light of the glorious Gospel of Christ should shine into them (*c*). And this is the Condemnation, that Light is come into the World, and Men love Darkness rather than Light, because their Deeds are Evil (*d*). And this was the true Light, which lightneth every Man that cometh into the World (*e*); By which all things that are reprovable, are made manifest: For whatsoever maketh manifest, is Light (*f*). Every one that doth Evil, hateth the Light, neither cometh to the Light, lest his Deeds should be reproved: but he that doth Truth, cometh to the Light, that his Deeds may be made manifest, that they are wrought in God (*g*). And they that walk in the Light, as Christ is in the Light, have Fellowship one with another, and the Blood of Jesus Christ, his Son, cleanseth them from all Sin (*h*): Therefore ought we to believe in the Light, while we have the Light, that we may be the Children of the Light (*i*). Therefore to Day, if we will hear his Voice, let us not harden our Hearts (*k*): For Christ wept over *Jerusalem*, saying, If thou hadst known, even thou, at least in this thy Day, the Things which belong unto thy Peace: But now they are hid from thine Eyes (*l*). And he would often have gathered her Children, as a Hen gathereth

a Col. 1. 23.
b Rom. 1. 16.
c 2 Cor. 4. 3, 4.
d John 3. 19.
e Joh. 1. 9.
f Eph. 5. 11.
g Joh. 3. 20, 21.
h 1 Joh. 1. 7.
i Joh. 12. 36.
k Heb. 4. 7.
l Luke 19. 42.

1672. thereth her Chickens; but they would not (*m*). For the Stiff-necked and Uncircumcised in Heart and Ears do always resist the Holy Ghost (*n*): And are of those that rebel against the Light (*o*). Therefore *God's* Spirit will not always strive with Man (*p*); For the Wrath of God is revealed from Heaven against all Ungodliness and Unrighteousness of Men, who hold the Truth in Unrighteousness (*q*): Because what is to be known of God, is manifest in them; for God hath shewed it unto them (*r*); And a Manifestation of the Spirit is given to every Man to profit withal (*s*). For the Grace of God, that brings Salvation, hath appeared to all Men, teaching us, that denying Ungodliness and Worldly Lusts, we should live soberly, righteously and godly in this present World (*t*): And this Word of this Grace is able to build up, and to give an Inheritance among all those that are sanctified (*u*). For the Word of God is quick and powerful, and sharper than any two edged Sword, piercing even to the Dividing asunder of the Soul and Spirit, and of the Joints and Marrow, and is a Discerner of the Thoughts and Intents of the Heart (*x*): Is that more sure Word of Prophecy, whereunto we do well, that we take Heed, as unto a Light that shineth in a dark Place, until the Day dawn, and the Day-Star arise in *the* Heart (*y*). And this is the Word of Faith which *the Apostles* Preached, which is nigh in the Mouth and in the Heart (*z*). For God, who commanded Light to shine out of Darkness, hath shined in our Hearts, to give the Light of the Knowledge of the Glory of God in the Face of Jesus Christ (*a*). But we have this Treasure in Earthen Vessels, that the Excellency of the Power may be of God (*b*), and not of us: for the Kingdom of God cometh not by Observation, but is within us.

m Matt. 23. 37.
n Acts 7. 51.
o Job 24. 13.
p Gen. 7. 3.
q Rom. 1. 18.
r Rom. 1. 19.
s 1 Cor. 12. 7.
t Tit. 2. 11, 12.
u Acts 20. 32.
x Heb. 4. 12.
y 2 Pet. 1. 19.
z Rom. 10. 8.
a 2 Cor. 4. 6.
b 2 Cor. 4. 7.

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Article XII.

Concerning Faith and Justification.

FAith is the Substance of Things hoped for, and the Evidence of Things not seen (*d*); Without which it is impossible to please God (*e*). Therefore we are justified by Faith, which worketh by Love (*f*): For Faith without Works being dead, is by Works made perfect (*g*). By the Deeds of the Law there shall no Flesh be justified (*h*): Nor yet by the Works of Righteousness, which we have done; but according to his Mercy we are saved, by the Washing of Regeneration, and Renewing of the Holy Ghost (*i*): For we are both washed, sanctified and justified in the Name of the Lord Jesus, and by the Spirit of our God (*k*).

d Heb. 11. 1.
e Heb. 11. 6.
f Gal. 5. 6.
g Jam. 2. 23, 26.
h Rom. 3. 20.
i 1 Tit. 3. 5.
k 1 Cor. 6. 11.

Article XIII.

Concerning Good Works.

IF we live after the Flesh, we shall die; but if we through the Spirit do mortify the Deeds of the Body, we shall live (*l*): For they, which believe in God, must be careful to maintain good Works (*m*): For God will render to every Man according to his Deeds, according to his Righteous Judgment to them; who by patient Continuance in Well-doing seek for Glory, Honour and Immortality, Eternal Life (*n*): For such are counted worthy of the Kingdom of God (*o*); and cast not away their Confidence, which hath great Recompence of Reward (*p*). Blessed then are they, that do his Commandments, that they may

l Rom. 8. 13.
m Tit. 3. 8.
n Rom. 2. 6, 7.
o 2 Thes. 1. 5.
p Heb. 10. 35.

1673. may have Right to the Tree of Life, and may enter in through the Gates into the City (*q*).

q Rev. 22. 14.

Article XIV.

Concerning Perfection.

r Rom. 6. 14. SIN ſhall not have Dominion over ſuch, as are not under the Law, but under Grace (*r*). For there is no Condemnation to thoſe that are in Chriſt Jeſus, who walk not after the Fleſh, but after the Spirit; for the Law of the Spirit of Life maketh free from the Law of Sin and Death (*s*): For ſuch are become dead unto Sin, and alive unto Righteouſneſs; and being made free from Sin, are become Servants of Righteouſneſs (*t*). Therefore ought we to be perfect, as our Heavenly Father is perfect (*u*): For the Yoke of Chriſt is eaſy, and his Burthen is light (*x*); And his Commandments are not grievous (*y*): And whoſoever will enter into Life, muſt keep the Commandments (*z*). Hereby do we know, that we know God, if we keep his Commandments (*a*). He that ſaith, I know him, and keepeth not his Commandments, is a Lyar, and the Truth is not in him (*b*). Whoſoever abideth in him, ſinneth not; whoſoever ſinneth, hath not ſeen him, neither known him (*c*). Let no Man deceive us; he that doth Righteouſneſs, is Righteous, even as he is Righteous; He that committeth Sin, is of the Devil: Whoſoever is born of God, doth not commit Sin; for his Seed remaineth in him, and he cannot Sin, becauſe he is born of God (*d*). For not every one that ſaith, *Lord, Lord,* ſhall enter into the Kingdom of Heaven; but he that doth the Will of the Father, which is in Heaven (*e*). Circumciſion is nothing, and Uncircumciſion is nothing; but the Keeping of the Commandments of God (*f*).

s Rom. 8. 1, 2.

t Rom. 6. 2. 18.

u Mat. 5. 48.

x Matt. 11. 30.

y 1 John 5. 3.

z Mat. 19. 17.

a 1 Joh. 2. 3.

b 1 John 2. 4.

c Joh. 3. 6.

d 1 Joh. 3. 7, 8, 9.

e Mat. 7. 21.

f 1 Cor. 7. 19.

Article

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Article XV.

Concerning Perſeverance and falling from Grace.

WE ought to give Diligence to make our Calling and Election ſure; which things if we do, we ſhall never fall (*g*): For even *Paul* kept under his Body, and brought it into Subjection, leſt by any Means, when he preached to others, he himſelf became a Caſt away (*h*). Let us therefore take heed, leſt there be in any of us an Evil Heart of Unbelief, in departing from the Living God (*i*): Likewiſe let us labour to enter into that Reſt, leſt any Man fall after the ſame Example of Unbelief (*k*): For it is impoſſible for thoſe, who were once enlightned, and have taſted of the heavenly Gift, and were made Partakers of the Holy Ghoſt, and have taſted of the good Word of God, and the Powers of the World to come, if they ſhall fall away, to renew them again unto Repentance (*l*): For he that abideth not in Chriſt, is caſt forth, and is withered (*m*). Yet ſuch as overcome, he will make as Pillars in the Temple of his God, and they ſhall go no more out (*n*). And theſe are perſwaded, that nothing ſhall be able to ſeparate them from the Love of God, which is in Chriſt Jeſus (*o*).

g 2 Pet. 1. 10.
h 1 Cor. 9. 27.
i Heb. 3. 12.
k Heb. 4. 11.
l Heb. 6. 4, 5, 6.
m John 15, 16.
n Rev. 3. 12.
o Rom. 8. 38.

Article XVI.

Concerning the Church and Miniſtry.

THE Church of God is the Pillar and Ground of Truth (*p*): Whereof the Dear Son of God is the Head (*q*); From which all the Body by Joints and Bands, having Nourishment mi-

p 1 Tim. 3. 15.
q Col. 1. 18.

1673. nistred, and knit together, encreaseth with the
r Col. 2. Increase of God (r). Which Church of God
19. are they, that are sanctified in Christ Jesus (s);
s 1 Cor. Who when he ascended up on high, gave Gifts
1. 2. unto Men: And he gave some Apostles, some
Prophets, some Evangelists, some Pastors and
Teachers, for the Perfecting of the Saints for the
t Ephes. Work of the Ministry (t); Who ought to be
4. 9, 11. blameless, vigilant, sober, of good Behaviour,
given to Hospitality, apt to teach; not given to
Wine, no Strikers, not greedy of filthy Lucre,
u 1 Tim. but patient: not Brawlers, not covetous (u);
3. 2, 3. but Lovers of good Men, sober, just, holy, temperate, holding fast the Faith, as they have been
taught, that they may be able by sound Doctrine
x Tit. 1. both to Exhort and to Convince Gainsayers (x):
8, 9. Taking heed to themselves, and to the Flock,
over which the Holy Ghost hath made them O-
y Acts 20. verseers, to feed the Church of God (y); Tak-
28. ing the Oversight thereof, not by Constraint, but
willingly; not for filthy Lucre, but of a ready
Mind: neither as being Lords over God's Heri-
z 1 Pet. tage; but as being Ensamples to the Flock (z).
5. 2, 3. And such Elders as rule well, are to be counted
worthy of double Honour, especially they who
a 1 Tim. labour in the Word and Doctrine (a); And to
5. 17. be esteemed very highly in Love for their Works
b 1 Thess. sake (b). As every Man hath received the Gift,
5. 5, 12. so ought the same to be ministred. If any Man
speak, let him speak as the Oracles of God; if
any Man minister, let him do it, as of the A-
c 1 Pet. 4. bility which God giveth (c): Preaching the
10, 11. Gospel, not with the Wisdom of Words, lest the
d 1 Cor. Cross of Christ be made of none Effect (d). Nor
1. 17. yet with enticing Words of Man's Wisdom;
but in Demonstration of the Spirit and of Power; that the Faith may not stand in the Wisdom
e 1 Cor. of Men, but in the Power of God (e). How-
2. 4, 5. beit, such spake Wisdom among them that are
perfect;

perfect; yet not the Wisdom of this World, nor of the Princes of this World, which cometh to nought; but they speak the Wisdom of God in a Mystery, even the hidden Wisdom, which God ordained before the World to their Glory *(f)*. Which things they also speak, not in the Words which Man's Wisdom teacheth; but which the *Holy Ghost* teacheth *(g)*: For it is not they that speak, but the *Holy Ghost*, or Spirit of the Father, that speaketh in them *(h)*. Who if they sow spiritual Things, ought to reap carnal Things: for so the Lord hath ordained, that they which preach the Gospel, should live of the Gospel: for the Scripture saith, Thou shalt not muzzle the Mouth of the Ox, that treadeth out the Corn; And the Labourer is worthy of his Reward *(i)*. Yet a Necessity is laid upon them; yea, Wo is unto them if they Preach not the Gospel: And their Reward is, that when they Preach the Gospel, they make the Gospel of Christ without Charge *(k)*: Not coveting any Man's Silver or Gold, or Apparel; but their Hands ministring to their Necessities: that so labouring, they may support the Weak; remembring the Words of the Lord Jesus, how he said, It's more blessed to give, than to receive *(l)*. For they are not of the greedy Dogs, that can never have enough *(m)*: Nor of the Shepherds, that look to their own Way, every one for his Gain from his Quarter *(n)*; That feed themselves, and not the Flock *(o)*; That make the People err, biting with their Teeth, and crying Peace, and preparing War against all such, as put not in their Mouths: Teaching for Hire, and Divining for Miney *(p)*. Nor yet of those which teach Things which they ought not, for filthy Lucre's sake *(q)*. That run greedily after the Error of *Balaam* for Reward, loving the Wages of Unrighteousness *(r)*; And through

f 1 Cor. 2. 6, 7.
g 1 Cor. 2. 13.
h Mat. 10. 20.
i 1 Cor. 9. 11, 14.
k 1 Cor. 9. 15, 17, 18.
l Act. 20. 33, 34.
m Isa. 56. 11.
n Ibidem.
o Ezek. 34. 8.
p Mic. 3. 5, 11.
q Tit. 1. 11.
r 2 Pet. 2. 15.

1672. Covetouſneſs with feigned Words making Merchandize of Souls (*s*): Men of corrupt Minds, deſtitute of the Truth, ſuppoſing, that Gain is Godlineſs (*t*); but they know, that Godlineſs with Contentment is great Gain (*u*). And having Food and Rayment, they are therewith content (*x*).

s 2 Pet. 2. 3.
t 1 Tim. 6. 5.
u 1 Tim. 6. 6.
x 1 Tim. 6. 6.

ARTICLE XVII.

Concerning WORSHIP.

THE Hour cometh, and now is, when the true Worſhippers ſhall worſhip the Father in Spirit and in Truth: for the Father ſeeketh ſuch to worſhip him (*y*). God is a Spirit, and they which worſhip, muſt worſhip him in Spirit and in Truth (*z*): For the Lord is nigh to all them that call upon him, to all that call upon Him in Truth (*a*). He is far from the Wicked; but he heareth the Prayer of the Righteous (*b*). And this is the Confidence that we have in him, that if we aſk any thing according to his Will, he heareth us (*c*). What is it then? We muſt pray with the Spirit, and with the Underſtanding alſo (*d*): Likewiſe the Spirit alſo helpeth our Infirmities; for we know not, what we ſhould pray for, as we ought; but the Spirit it ſelf maketh Interceſſion for us, with Groanings which cannot be uttered. And he that ſearcheth the Heart, knoweth what is the Mind of the Spirit, becauſe he maketh Interceſſion for the Saints according to the Will of God (*e*).

y John 4. 23.
z John 4. 24.
a Pſal. 145. 18.
b Pro. 15. 29.
c 1 Joh. 5.
d 1 Cor. 14. 15.
e Rom. 8. 26. 27.

ART.

Article XVIII.

Concerning BAPTISM.

AS there is One Lord, One Faith, ſo there is One Baptiſm *(f)*, Which doth alſo now ſave us; not the Putting away of the Filth of the Fleſh, but the Anſwer of a good Conſcience towards God, by the Reſurrection of Jeſus Chriſt *(g)*. For *John* indeed Baptized with Water, but Chriſt with the Holy Ghoſt and with Fire *(h)*. Therefore as many as are Baptized into Jeſus Chriſt, are baptized into his Death, and are buried with Him by Baptiſm into Death; that like as Chriſt was raiſed up from the Dead by the Glory of the Father, even ſo they alſo ſhould walk in Newneſs of Life *(i)*, having put on Chriſt *(k)*.

f Epheſ. 4. 5.

g 1 Pet. 3. 21, 22.

h Mat 3. 11.

i Rom. 6. 34.

k Gal. 3. 27.

Article XIX.

Concerning Eating of Bread and Wine; Waſhing of one another's Feet; Abſtaining from Things Strangled, and from Blood; and Anointing of the Sick with Oyl.

THE Lord Jeſus the ſame Night in which he was betrayed, took Bread, and when he had given Thanks, he brake it, and ſaid, Take, eat, this is my Body, which is broken for you; this do in Remembrance of me. After the ſame Manner alſo he took the Cup, when he had ſupped, ſaying, This Cup is the New Teſtament in my Blood; this do ye, as oft as ye drink it, in Remembrance of me. For as oft as ye do eat this Bread, and drink this Cup, ye do ſhew forth

1673. the Lord's Death, till he come (*l*). Jesus know-
ing, that the Father had given all things into
l 1 Cor. 11. his Hands, and that he was come from God, and
23,24,25. went to God; he raiseth from Supper, and laid
aside his Garments, and took a Towel, and girded himself: After that he poured Water into a Bason, and began to wash the Disciples Feet, and to wipe them with the Towel wherewith he was girded. So after he had washed their Feet, and had taken his Garments, and set down again, he said unto them, Know ye, what I have done unto you? Ye call me Master and Lord, and ye say well; for so I am: If I then your Lord and Master, have washed your Feet, ye also ought to wash one anothers Feet: for I have given you an Example; that ye should do, as I
m Joh. 13. have done unto you (*m*). For it seemed good to
2,3,4, 12, the Holy Ghost and to us, to lay upon you no
13,14, 15. greater Burthen, than these necessary Things; That ye abstain from Meats offered to Idols; from Blood, and from Things Strangled; and from Fornication: from which if ye keep your
n Acts selves, ye do well (*n*). Is any Man sick among
15. 28,29. you, let him call for the Elders of the Church, and let them pray over him, anointing him with
o James Oyl (*o*).
5. 14.

Article XX.

Concerning the Liberty of such Christians as are come to know the Substance, as to the Using, or not Using of these Rites, and of the Observation of Days.

THE Kingdom of God is not Meat and Drink; but Righteousness and Peace, and
p Rom. Joy in the Holy Ghost (*p*). Let no Man there-
14. 17. fore

fore judge us in Meat or Drink, or in Respect of an Holy Day, or of the New-Moon, or the Sabbath-Days (*q*); for if we be dead with Christ from the Rudiments of the World, why, as though living in the World, are we subject to Ordinances? Let us not touch, or taste, or handle, (which all are to perish with the using) after the Commandments and Doctrines of Men (*r*). For now, after we have known God, or rather are known of him, why should we turn again unto the Weak and Beggarly Elements, or desire again to be in Bondage, to observe Days, and Months, and Times, and Years, lest Labour have been bestowed on us in vain (*s*)? If one Man esteem a Day above another, and another esteemeth every Day alike; let every Man be fully perswaded in his own Mind: He that regardeth a Day, regardeth it unto the Lord; and he that regardeth not the Day to the Lord, he doth not regard it (*t*).

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q Col. 2. 16.

r Col. 2. 20, 21, 22.

s Gal. 4. 9, 10, 11.

t Rom. 14. 5, 6.

Article XXI.

Concerning Swearing, Fighting and Persecution.

IT hath been said by them of Old, Thou shalt not forswear thy self; but shalt perform unto the Lord thine Oaths: But Christ says unto us, Swear not at all, neither by Heaven, for it is God's Throne; nor by the Earth, for it is his Footstool; neither by *Jerusalem*, for it is the City of the great King: neither shalt thou swear by thy Head, because thou canst not make one Hair white or black. But let your Communication be *Yea*, *Yea*; *Nay*, *Nay*: for whatsoever is more than these, cometh of Evil (*u*). And *James* chargeth us, Above all Things not to swear, neither by Heaven, neither by the Earth,

u Mat. 5. 33, 34, 35, 36, 37.

1673. neither by any other Oath; but let your *Yea* be *Yea*, and your *Nay*, *Nay*, lest ye fall into Condemnation (*x*). Though we walk in the Flesh, we are not to war after the Flesh; for the Weapons of our Warfare are not to be carnal, but mighty through God, to the Pulling down of strong Holds, casting down Imaginations, and every high Thing, that exalteth it self against the Knowledge of God, and bringing into Captivity every Thought to the Obedience of Christ (*y*). For Wars and Fightings come of the Lusts, that war in the Members (*z*): Therefore Christ commands, Not to resist Evil; but whosoever will smite on the right Cheek, to turn the other also (*a*). Because Christians are Lambs among Wolves (*b*); Therefore are they hated of all Men, for Christ's sake (*c*). And all that will live godly in Christ Jesus, must suffer Persecution (*d*): Such are Blessed; for theirs is the Kingdom of Heaven (*e*). For though they have lost their Lives, yet shall they save them (*f*); And because they have confessed Christ before Men, he will also confess them before the Angels of God (*g*). We ought not then to fear them which kill the Body, but are not able to kill the Soul; but rather him, which is able to destroy both Soul and Body in Hell (*h*).

x Jam. 5. 12.

y 2 Cor. 10. 3,4,5.

z Jam. 4. 1, 2.

a Mat. 5. 39.

b Luke 10. 3.

c Mat. 10. 22.

d 2 Tim. 3. 12.

e Mat. 5. 10.

f Mat. 16. 25.

g Luke 12. 8, 9.

h Mat. 10. 28.

Article XXII.

Concerning MAGISTRACY.

Let every Soul be Subject to the higher Powers; for there is no Power but of God: The Powers that be, are ordained of God. Whosoever therefore resists the Power, resists the Ordinance of God; and they that resist, shall receive to themselves Damnation. For Rulers are not

not a Terror to good Works, but to the Evil: Wilt thou then not be afraid of the Power? Do that which is good, and thou shalt have Praise of the same; for he is the Minister of God to thee for *Good*. But if thou do that which is Evil, be afraid; for he beareth not the Sword in vain; for he is the Minister of God, a Revenger to execute Wrath upon him that doth Evil. Wherefore we must needs be subject, not only for Wrath, but also for Conscience sake: For for this Cause pay we also Tribute; for they are God's Ministers, attending continually upon this very thing. Render therefore to all their Dues, Tribute to whom Tribute is due, Custom to whom Custom, Fear to whom Fear, Honour to whom Honour *(i)*. Therefore are we to submit our selves to every Ordinance of Man for the Lord's sake, whether it be to the King, as supream; or unto Governors, as unto them that are sent by him, for the Punishment of Evil-Doers, and for the Praise of them that do Well: for so is the Will of God, that with Well-doing we may put to Silence the Ignorance of foolish Men *(k)*. Yet it is right in the Sight of God, to hearken unto him, more than unto them *(l)*. And though they straitly command us, not to teach in Christ's Name, we ought to obey God, rather than Men *(m)*. 1673.

i Rom. 13. 1, 2, 7.

k 1 Pet. 2. 13, 14, 15.

l Acts 4. 19.

m Acts 5. 28, 29.

Article XXIII.

Concerning the Resurrection.

There shall be a Resurrection of the Dead, both of the Just and Unjust *(n)*. They that have done *Good*, unto the Resurrection of Life; and they that have done Evil, unto the Resurrection of Damnation *(o)*. Flesh and Blood cannot inherit the Kingdom of God, neither doth

n Acts 24. 15.

o John 5. 29.

1672. doth Corruption inherit Incorruption *(p)*: Nor is that Body ſown, that ſhall be; but God gives it a Body, as it has pleaſed him, and to every Seed his own Body. It is ſown in Corruption, it is raiſed in Incorruption; It is ſown in Diſhonour, it is raiſed in Glory; It is ſown in Weakneſs, it is raiſed in Power; It is ſown a Natural Body, it is raiſed a Spiritual Body *(q)*.

p 1 Cor. 15. 50.

q 1 Cor. 15. 37,38, 42,43,44.

CHAP. XVII.

A Short Expoſtulation with, and *Appeal* to all other Profeſſors.

COME, let us reaſon with you, all ye Profeſſors of Chriſtianity, of what Sort or Kind ſoever; and bring forth your *Catechiſms* and *Confeſſions of FAITH* to that, which by moſt of your ſelves is accounted the *Touch ſtone* or *Rule*. And ſuffer your ſelves no more to be blinded, and to Err through your Ignorance of the Scriptures, and of the *Power of God*; but freely acknowledge and confeſs to that *Glorious Goſpel* and *Light*, which the Scriptures ſo clearly witneſs to, and your Experience muſt needs anſwer: As alſo to theſe other Doctrines, which conſequentially depend upon the Behalf of that *Noble* and truly *Catholick Principle*, wherein the *Love of God* is ſo mercifully exhibited to all Men, and his Juſtice and Mercy do like Twins ſo *Harmoniouſly Concord:* His *Mercy* in the oft tendring of his Love through the Strivings and Wreſtlings of his Light, during the Day of every Man's Viſitation; and his *Juſtice*, both in the Deſtroying and Cutting away of the wicked Nature and Spirit in thoſe, that ſuffer themſelves to be redeemed through his Judgments: And

The Noble Principle of Truth all are invited unto.

And in the utter Overthrow of such, who rebelling against the Light, and doing Despight to the Spirit of Grace, hate to be reformed. Now not only this Fundamental Principle is clearly held forth in this *Treatise*, but all these that depend upon it, as the real and inward *Justification of the Saints*, through the Power and Life of Jesus revealed in them, their full and perfect *Redemption* from the *Body of Death* and *Sin*, as they grow up by the Workings and Prevalency of his Grace. And yet, lest Security should enter, there is great need of Watchfulness, in that they may even depart, after they have really witnessed a good Condition, and make Shipwrack of the Faith, and of a good Conscience, with all the Parts of the Doctrine of Christ, as they lie linked together like a *Golden Chain*, which doth very much evidence the Certainty and Virtue of Truth above all *Heresies*, *Error* and *Deceit*, however so cunningly gilded with the specious Pretences thereof. For Truth is entire in all its Parts, and consonant to it self, without the least Jar; having a *wonderful Coherence*, and *notable Harmony*, answering together like the Strings of a well-tuned Instrument: Whereas the Principles of all other *Professors*, though in some things most of them come near, and divers acknowledge that which is Truth; yet in most things they stray from it: So that their Principles greatly contradict and jar one against another. And though they may alledge Scriptures for some of their Principles; yet they are put strangely to wrest it, and to deny it for others. My *Appeal* then to, and *Expostulation with all Sorts of Professors* is, not to prove some one or two Points by the Scriptures (for there be some general *Notions* of Truth, which most (if not all) agree to) but the *whole Body* of our Principles, as they stand in Relation to each

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The Harmony of *Truth*, as of a well tuned Instrument.

1672. each other, which none of them all is able to do. For among the many *Profeſſors* their *Catechiſms* and *Confeſſions of Faith*, I find none (ſave the *Diſpenſation of Truth* now again revealed) but ſuch, as in moſt of their Subſtantial Principles differ greatly, and in many contradict groſly the plain Text and Tenor of the Scripture.

I confeſs, there be certain Men in this Age, who with ſome plauſible Appearance of Reality undertake this Taſk: Theſe are they, that joyn with, and own not wholly any Imbodied People; but while they pretend a general Love to all, yet find fault with ſome Part of every Sort, while in the mean time they ſcarce give any Account of their own Religion, and moſt of them prove at Bottom to have none at all. Theſe Men, I ſay, may perhaps acknowledge ſome general Truths, and alſo hold to the Letter of the Scripture in ſome other things, ſo as thereby to take Occaſion largely to judge others; while themſelves offer not to bring theſe good things to Practice, they blame others for the Want or Neglect of. But ſuch an Enterprize from theſe Men will not (when weighed) prove a Fulfilling of this Matter: Seeing it is not enough to acknowledge many Truths, but alſo to deny and witneſs againſt all Error; and likewiſe, not to fall ſhort of any Truth, which ought to be acknowledged: Whereas theſe Sort of Men for the moſt Part cannot give Account of their Faith in many things needful to be believed; and whatever things they may acknowledge to be true, they Err moſt grievouſly, and cantradict a Truth moſt needful to be minded and anſwered, as is proved hereto, in that they ſtand not forth to appear for any of theſe Diſcoveries, they pretend they have; but make a Shift to hide their Heads in Times of Trial, ſo as not to ſuffer for, nor with any. And through

Pretenders hide their Heads in time of Trial.

through these fine Pretences above-mentioned, through their Scruples of joyning with any, they can cunningly shun the Difficulties of Persecutions, that attend the particular Sects of Christians; yet by their general Charity and Love to all, claim a Share in any Benefits or Advantages, that accrew to one and all: Such then cannot honestly lay Claim to justify their Principles and Practices from the Scriptures. But I leave these Straglers in Religion, and come again to the divers Sects. 1673.

To begin with these, that are most numerous, I think, I need not say much to the *Papists* in this Case; for they do not so much as pretend to prove all their Dogma's by the Scriptures: Sith it is one of thir chief Doctrines, That *Tradition may Authorize Doctrines, without any Authority of Scriptures:* Yea, the Counsel of *Constance* hath made bold to Command things to be believed *Non obstante Scripturâ*; i. e. Though the Scriptures say the Contrary. And indeed, it were their great Folly, to pretend to prove their Doctrines by Scripture; seeing, the Adoration of Saints and Images, Purgatory, and Prayer for the Dead, the Precedency of the Bishop of *Rome*, the Matter of Indulgencies, with much more Stuff of that Kind, hath not the least Shadow of Scripture for it. Papistical Dogma's Traditions and Councils.

Among *Protestants* I know, the *Socinians* are great Pretenders to the Scriptures, and in Words as much exalt them, as any other People: And yet its strange to see, how that not only in many things they are not agreeable to them; but in some of their chief Principles quite contrary unto it: As in their denying the *Divinity* of Christ, which is as expresly mentioned, as any thing can be; *And the Word was God*, John 1. As also in denying his *Being* from the *Beginning*, against the very Tenour of that of *John* 1. and divers others; Socinians Pretences contrary to Scriptures.

1673. others; as at large is shewn in the *Third Chapter* of this *Treatise*. Divers other things as to them, might be mentioned; but this may suffice, to stop their Boasting in this Matter.

Arminians Denials do center amiss.

The *Arminians* are not more successful in their denying the Doctrine of *Absolute Reprobation*, and in asserting the *Universal Extent* of *Christ's Death for All*, than they are short in not placing this Salvation in that Spiritual Light, wherewith Man is enlightned by Christ; but wrongously ascribing a Part of that to the Natural Will and Capacity, which is due alone to the Grace and Power of God, by which the Work is both begun, carried on and accomplished. And herein they, as well as both the *Socinians* and *Pelagians*, though they do well in condemning their Errors; yet they miss it in settingup another, and not the Truth in Place thereof: And in that Respect are justly proved by such Scriptures, as their Adversaries (who otherwise are as far wrong as they) bring against them, in shewing the Depravity of Man's Will by Nature, and his Incapacity to do any Good, but as assisted by the Grace of God so to do.

Pelagians the like.

On the other Hand its strange to observe, how many *Protestants* (the First Article of whose *Confession* of *Faith* is, to assert the the *Scripture to be the Only Rule)* should deny the Universal Extent of Christ's Death, contrary to the express Words of Scripture, which saith, *He tasted Death for every Man:* Or the Universality of Grace, and a sufficient Principle, which the Scriptures assert in as many positive Words, as (except we suppose the Pen-Men intended another thing, than they spake) it was possible to do, *viz. A Manifestation of the* Spirit *is given to every Man to profit withal*; *The Grace of God, that brings Salvation, hath appeared unto all Men:* and many more be-

fore-

fore-mentioned. The like may be ſaid of their denying the Perfection of the Saints, and aſſerting the Impoſſibility of any Falling away from real Beginnings of true and ſaving Grace; contrary to ſo many expreſs Scriptures, as are heretofore adduced in their proper Place. But to give all, that deſire to be undeceived, a more full Opportunity to obſerve, how the Devil has abuſed many pretending to be Wiſe, in making them cloak with a Pretence of Scripture, falſe and pernicious Doctrines, I ſhall take a few of many Inſtances out of the *Confeſſion* of *Faith* and *Catechiſm* made by the Divines at *Weſtmiſter* (ſo called,) becauſe the ſame is not only moſt univerſally received and believed by the People of *Britain* and *Ireland*; but alſo containeth upon the Matter the Faith of the *French* Churches, and of moſt others, both in the *Nether-Lands*, and elſe-where: That it may appear, what wild Conſequences theſe Men have ſought, both contrary to the naked Import of the Words, and to all common Senſe and Reaſon, to cover ſome of their Erroneous Principles. 1672.

CHAP. XVIII.

A ſhort Examination of ſome of the *Scripture-Proofs*, alledged by the *Divines* at *Weſtminſter*, to prove divers *Articles* in their *Confeſſion* of *Faith* and *Catechiſm*.

IT is not in the leaſt my Deſign in this *Chapter*, to offer ſo large an Examination of any of their Articles, as might be done, nor yet of ſo many, as are very obvious; but only of Two or Three, to give the Reader a Taſte of them for Examples ſake: Whereby, as *ex ungue Leonem*, he

1672. he may judge of moſt of all the Reſt, if he will be at the Pains narrowly to look over and Examine them.

I ſhall begin with the Firſt *Chapter*, *Sect.* 1. where they Aſſert Two things: Firſt, *That God has committed his Will wholly now to Writing.* Secondly, *That the former Ways of God's revealing his Will, as by* Immediate Revelation, *are now ceaſed.* The Scriptures they bring to prove, are *Firſt*, Prov. 22. 19, 20, 21. Verſe 19. *That thy Truſt may be in the Lord, I have made known to thee this Day, even to thee.* Verſe 20. *Have not I Written to thee excellent things in Counſel and Knowledge?* Verſe 21. *That I might make thee know the Certainty of the Words of Truth, that thou mighteſt anſwer the Words of Truth to them that ſend unto thee.* Luke 1. 3, 4. Verſe 3. *It ſeemed good to me alſo, having had perfect Underſtanding of all things from the very Firſt, to write unto thee in Order, moſt excellent* Theophilus, *that thou mighteſt know the Certainty of theſe things, wherein thou haſt been inſtructed.* Rom. 15. 4. *For whatſoever things were written aforetime, were written for our Learning, that we thro' Patience and Comfort of the Scriptures might have Hope.* Matt. 4. 4, 7, 10. *But he anſwered, and ſaid, It is written, Man ſhall not live by Bread alone, but by every Word, that proceedeth out of the Mouth of God.* Verſe 7. *Jeſus ſaid unto him, It is written again, Thou ſhalt not Tempt the Lord thy God.* Verſe 10. *Then ſaith Jeſus unto him, Get thee hence, Satan; for it is Written, Thou ſhalt Worſhip the Lord thy God, and him only ſhalt thou ſerve.* Iſai. 8. 19, 20. Verſe 19. *And when they ſhall ſay unto you, Seek unto them that have Familiar Spirits, and unto Wizzards, that peep and that mutter; Should not a People ſeek unto their God? For the Living to the Dead?* Verſe 20. *To the Law and*

Their pretended Proofs for the written Word.

and to the Testimony, if they speak not according to this Word, it is because there is no Light in them. 1673.

But is it not Matter of Admiration, that Men should be so beside themselves, as to imagine, these Testimonies do in the least prove their Assertion; or that others, that do not take things meerly upon Trust, would be so foolish, as to believe them. For though God made known and wrote excellent things to *Solomon*; Though *Luke* wrote unto *Theophilus* an Account of divers Transactions of Christ's outward Abode; *(For many were never Written*, John 21. Verse last, and 20. 30. *And there are also many other things, which Jesus did, the which if they should be written every one, I suppose, that even the World it self could not contain the Books, that should be written: And many other things truly did Jesus in the Presence of his Disciples, which are not written in this Book)*; Though Christ made Use of divers Scriptures against *Satan*, and that *Isaiah* directed People to the Law, and to the Testimony; Who will be so mad as to say, *It naturally follows from thence, that God has now committed his* Will *wholly to* Writing? Such a Consequence is no more deducible from these Scriptures, than if I should Argue thus; *The Divines of* Westminster *have asserted many things without Ground, therefore they had Ground for nothing they said:* Nay, it follows not by far so naturally, seeing after the writing of all these Passages by them cited, according to their own Judgment, there were divers Scriptures written: So that it had been false for them to assert, *That God had then committed his Counsel wholly to Writing*; which indeed was not true: So it is most Irrational and Unwarrantable for any, to draw such a strange and strained Consequence from their Words.

Many things were never written.

For the *Second, That the former Ways are now ceased*, they alledge 2 *Tim.* 3. 15. where *Paul*

1672. writes to *Timothy*, saying, *That from a Child he* (Timothy) *hath known the Holy Scriptures, which were able to make him Wise unto Salvation through Faith, which is in Christ Jesus.* And *Heb.* 1. 1, 2. *God, who at sundry times and in divers Manners spake in times past unto the Fathers by the Prophets, hath in these last Days spoken unto us by his Son, whom also he hath appointed Heir of all things, by whom also he made the Worlds.* And 2 *Pet.* 1. 19. *We have also a more sure Word of Prophesy, whereunto ye do well that ye take Heed, as unto a Light that shineth in a dark Place, until the Day dawn, and the Day Star arise in your Hearts.*

Pretended Proofs for Scripture Revelations only.

Which prove the Matter as little as the former. If *Paul* had intended by that to *Timothy*, what those Divines would have, would not they have made the Apostle speak a manifest Untruth? Seeing they themselves acknowledge, that *John*'s Revelation was written long after: So that these former Ways were not then ceased. As for that of *Peter*, it is to beg the thing in Question, to say, *It is intended of the Scripture*: And though it were, it proves not the Case at all. That of the *Hebrews* is so far from asserting the Matter they would have it, that it may be very aptly brought to prove the quite contrary. For God indeed speaks to us now by his Son; but to infer from thence, *That the Son speaks only to us by the Scriptures*, remains yet unproved: And for the Apostle to have asserted it, had been false; seeing the Revelations, which he and others afterwards had, were Inward, and so such were not ceased. And if we may trust the same Apostle better than these Men, he tells us, that so soon as Christ was Revealed in him, he went strait and obeyed: And the same Apostle tells us, that *Except Christ be in us, we are Reprobates.* Sure, he is not dumb in us, seeing he says, He *will dwell in us, and walk in us, and be with us to the End of*

John's Revelation when written.

That the Son speaks only by the Scriptures, is Erroneous.

of the World. And *John* tells us, that the *Inward Anointing is to teach us all things*; so that we need not, as to any absolute Necessity, any Man to teach us: How then is this ceased, seeing God speaks to us by Christ, and Christ must be in us? Surely, these Men have not herein followed the Rule of the Scriptures; but rather endeavoured most grosly to wrest them, and make of them a Nose of Wax, notwithstanding their Pretences as to the Contrary in their *Sixth Section*, where they say: *All things necessary are either expressly set down, or by good and necessary Consequences may be deduced.* 1672.

Now that these two former Assertions are not expresly set down, they will not deny: Whether they follow by sound Consequence, any understanding Man may judge, by what is above observed.

There are divers other things in the same *Chapter*, which will not abide the Test, for which the Scripture-Proofs alledged by them, are most ridiculous; which for Brevity's Sake I have omitted.

In *Chap.* 21. *Sect.* 7. where they say, *That the Sabbath from the Resurrection of Christ was changed into the First Day of the Week, which in Scripture* (say they) *is called the Lord's Day, and is to be continued to the End of the World, as the Christians Sabbath.* In which they assert *Three Things.*

First, *That the First Day of the Week is come in Place of the Seventh for a Sabbath.* To prove which, they alledge 1 *Cor.* 16. 1, 2. *Now concerning the Collection for the Saints, as I have given Order to the Churches of Galatia, even so do ye. Upon the First Day of the Week let every one of you lay by him in Store, as God hath prospered him; that there be no Gathering, when I come.* Acts 20. 7. *And upon the First Day of the Week,* The Divines Non sentical Proofs. That the first Day of the Week is instead of the Sabbath.

1673. *when the Disciples came together to break Bread,* Paul *preached to them, ready to depart on the Morrow, and continued his Speech until Midnight.*

That these Proofs assert not the things expresly, we need not, I suppose, dispute. Now to say, that because *Paul* desires the *Corinthians* to lay something by them in Store that Day; or because he break Bread, continued his Speech until Midnight; therefore the First Day of the Week is come in Place of the Sabbath: Is a Consequence more remarkable for its Sottishness, than to be credited for its Soundness. Indeed, to make so solemn an Article of *Faith*, as these Men would have the Morality of the First Day of the Week to be, would need a more positive and express Authority. The Text doth clearly enough tell the Reason of the Disciples Meeting so frequently, and of *Paul*'s Preaching so long, because he was ready to depart to Morrow; it speaks not a Word of its being Sabbath.

Their *Second* Assertion, *That the First Day of the Week is therefore called the Lord's Day,* Is drawn more strangely from that of *Rev.* 1. 10. *I was in the Spirit on the Lord's Day, and heard behind me a great Voice, as of a Trumpet:* Whereas no particular Day of the Week is mentioned. So for them to say, *John* meaned the First Day of the Week, hath no more Proof, but their own bare Assertion.

The Lord's Day.

For their *Third* Assertion, *That it is to be continued to the End of the World, as the Christian Sabbath*; They that alledge these Scriptures, *Exod.* 20. 8, 10, 11. *Remember the Sabbath Day to keep it Holy: But the Seventh Day is the Sabbath of the Lord thy God; in it thou shalt not do any Work, thou nor thy Son, nor thy Daughter, nor thy Man-Servant, nor thy Maid-Servant, nor thy Cattle, nor thy Stranger, which is within thy Gates: For in Six Days the Lord made Heaven and Earth, the Sea,*

The Sabbath Day.

Sea and all that in them is, and rested the Seventh Day; wherefore the Lord blessed the Sabbath Day, and hallowed it. Isai. 56. 2, 4, 6, 7. Matt. 5. 17, 18. *Think not, that I am come to destroy the Law or the Prophets; I am not come to destroy, but to fulfil: For verily, I say unto you, Till Heaven and Earth pass, one Jot or Tittle shall in no wise pass from the Law, till all be fulfilled.* 1672.

If they prove any thing, they most needs prove the Continuance, of the Seventh Day; seeing in all the Law there is no mention made of the First Day of the Week being a Sabbath. If these may be reckoned good and sound Consequences, I know no Absurdities so great, no Heresies so damnable, no Superstitions so ridiculous, but may be cloathed with the Authority of Scripture. The Seventh Day.

In their *Twenty Seventh Chapter*, in the 1, 2, 3. *Sections*, they speak at large of the Definition and Ntaure of Sacraments; but in all the Scriptures they bring, there is not one Word of *Sacraments*. The Truth is, there was a good Reason for this Omission; for such a thing is not to be found in all the *Bible*. For them to alledge, that the *Thing signified* is to be found in Scripture, (though that be also a begging of the Question) will not excuse such, who elsewhere aver, *The Whole Counsel of God is contained in the Scripture*, to forsake and reject the Tenour thereof, and scrape, out of the Rubbish of the *Romish* Tradition, for that which is reckoned by themselves so Substantial a Part of their *Faith*. The Word *Sacrament*, not to be found in all the Bible.

In their *Fourth Section* they assert Two things: First, *That there are Two only Sacraments under the Gospel.* Secondly, *That these Two are Baptism, and the Supper.*

To prove which they alledge, *Matt.* 28. 19. *Go ye therefore, and Teach all Nations, Baptizing them in the Name of the Father, and of the Son,*

1673. *and of the Holy Ghost.* 1 Cor. 11. 20, 23. *When ye come together therefore into one Place, this is not to eat the Lord's Supper; for I have received of the Lord, that which also I delivered unto you, that the Lord Jesus the same Night, in which he was betrayed, took Bread.* 1 Cor. 4. 1. *Let a Man so account of us, as of the Ministers of Christ, and Stewards of the Mysteries of God.* Heb. 5. 4. *And no Man taketh this Honour to himself, but he that is called of God, as was Aaron.*

Now granting, there were such a thing, as Sacraments, to be solemnly performed; all that these Scriptures will prove, is, *That these Two are appointed to be performed*: But that there are only *Two*, or that these are they (which is the thing asserted, and incumbent to be proved) there is not the least Shadow of Proof alledged. For according to their own Definition of a Sacrament in the larger *Catechism*, where they say, *The Parts of a Sacrament are Two; the one an outward and sensible Sign, used according to Christ's own Appointment; the other, an inward and Spiritual Grace thereby signified:* Both the Washing of one another's Feet, and the Anointing the Sick with Oil doth answer to it, and many other Things. So that the Probation of a Sacrament at all, or of their being Two, Seven, yea, or Seventy, is all alike easy; seeing neither Name nor Number is to be found in the Scripture: They being the meer Conceits and Inventions of Men. And yet it is marvellous to see, with how great Confidence some Men do assert the Scripture to be their Rule; while they build up so considerable Parts of their Doctrine without the least Scripture-Foundation.

Thus I thought fit to pitch upon these Three, viz. *the* Scriptures, Sabbath *and* Sacraments, *because these be Three of the main things, for which the* Quakers *are chiefly cried out against, and accused,*

as

as believing Erroneously concerning them. Now what we believe concerning these things, and how agreeable our Testimony herein is to the Scriptures, *is heretofore sufficiently demonstrated: Also, how little Scripture-Proof these have for their contrary Assertions to us in these things, notwithstanding of their great Pretences to Scripture, will also appear to the* Unbyassed Reader. 1672.

Advertisement

To the READER.

NOTE *Reader*, That I have here throughout made Use of the *last Common* TRANSLATION of the BIBLE: And if I would have made Use of the *HEBREW* and *GREEK*; I could have produc'd divers other very clear SCRIPTURES, which in the *Common Translation* are Corrupted and Perverted. But I choos-ed rather to do thus, that our OPPOSERS might see, I took no *Advantage* that Way; and also, that all that can but *Read*, may find the Places Cited in their own BIBLES.

THE

ANARCHY

OF THE

RANTERS

And other *Libertines*,

THE

HIERARCHY

OF THE

ROMANISTS

AND OTHER

Pretended CHURCHES, equally Refuſed and Refuted, in a Two-fold *Apology* for the Church and People of God called in Deriſion *Quakers*.

WHEREIN

They are Vindicated from thoſe that accuſe them of *Diſorder* and *Confuſion* on the one hand, and from ſuch as Caluminate them with *Tyranny* and *Impoſition* on the other: ſhewing, that as the True and Pure *Principles* of the Goſpel are Reſtored by their Teſtimony; ſo is alſo the *Antient Apoſtolick ORDER* of the Church of Chriſt re-eſtabliſhed among them, and ſetled upon it's *Right Baſis* and *Foundation*.

By ROBERT BARCLAY.

Phil. 2. 3. *Let nothing be done through Strife, or Vain-Glory; but in Lowlineſs of Mind let each eſteem another Better than themſelves.*
Heb. 13. 7. *Remember them that have the Rule over you, who ſpoke unto you the Word of God, whoſe Faith follow.*

LONDON: Printed by the Aſſigns of *J. Sowle*, in the Year, 1717.

THE PREFACE TO THE READER.

SUCH is the Malignity of Man's Nature in his fallen State, *and ſo averſe is he from walking in the* Straight *and* Even Path *of* TRUTH, *that at every turn he is inclinable to lean either to the Right Hand or to the Left; yea, ſuch as by the Work of God's Grace in their Hearts, and powerful Operation of his Spirit have obtained an Entrance in this way, are daily moleſted, and ſet upon on all Hands; ſome ſtriving to draw them the one Way, ſome the other: And if through the Power of God they be kept* faithful *and* ſtable, *then are they Calumniated on both Sides; each likening or comparing them to the Worſt of their Enemies.*

Thoſe that are acquainted with the Holy Scriptures, *may obſerve this to be the Lot of the Saints in all Ages; but eſpecially thoſe, whoſe Place it hath been to* Reform *and* Reſtore *the Ruins of the Houſe of God, when decayed, or any conſiderable Time have been liable to ſuch Cenſures: Hence thoſe that ſet about Repairing of the Walls of* Jeruſalem, *were neceſſitated to work with the one Hand, and defend with the other.*

Chriſt is accuſed of the Jews *as a* Samaritan; *and by the Samaritans quarrelled for being a* Jew. *The Apoſtle* Paul *is whipped and impriſoned by the* Gentiles,

Gentiles, *and upbraided with being a* Jew, *and teaching their Customs; the same* Paul *is haled and ready to be killed by the* Jews, *for breaking the Law, and defiling the Temple with the Gentiles. The like hath also befallen these* faithful Witnesses *and* Messengers, *whom God has raised up in this Day to witness for his Truth, which hath long been in a great Measure hid; but now is again revealed, and many brought to be Witnesses of it, who thereby are come to* walk in the Light of the Lord.

This People thus gathered, have not wanted those Tryals, that usually accompany the Church of Christ, both on the Right Hand and on the Left, each Characterizing them in such Terms, as they have judged would prove most to their Dis-advantage. From whence (as the Testimony of the false Witnesses against their Lord did not agree, neither do these against us) some will have us to be Foolish, Mad Creatures; *others to be* deep, subtil Polititians; * *some to be* illiterate, ignorant Fellows; *others to be* Learned, Cunning Jesuites *under a meer Vizzard: Divers Professors will have us to be only* Pensioners of the Pope, *undoubtedly* Papists; *but the* Papists *abhor us as* Hereticks: *Sometimes we are a* Disorderly, Confused Rabble, *leaving every one to do as they list, against all good* Order *and* Government; *at other Times we are so much for Order, as we admit not Men to exercise the Liberty of their own Judgments. Thus are our Reputations tossed by the Envy of our Adversaries; which yet cannot but have this Effect upon sober-minded People, as to see what MALICE works against us; and how these Men, by their Contradictory Assertions concerning us, save us the Pains, while they* Refute one another.

* *John Owen* charges us with so much Ignorance, that though he writes against us in *Latin*, he fears we will not understand it. And *Thomas Danson* about the same time accuses us of being *Jesuites*, sent from abroad under this Vizzard.

True it is, we have laboured to walk amidst these Extremities; and upon our appearing for the Truth, we have found Things good *in themselves* abused *on both Hands: For such hath always been the*

Work

Work of an Apoſtacy, *to keep up the* Shadow *of certain* Truths; *that there-through they might ſhelter other* Evils. *Thus the* Jews *made Uſe of the Law and the Prophets to vindicate their* Abuſes; *yea, and to Crucify* Chriſt: *And how much many* Chriſtians *abuſe the* Scriptures *and the* Traditions *of the Apoſtles, to uphold Things quite contrary to it, will in the General be readily acknowledged by moſt.*

But to deſcend more particularly; There be Two Things *eſpecially, both of which in their Primitive Uſe were appointed; and did very much contribute towards the Edification of the Church: The one is,*

The Power and Authority, which the Apoſtles had given them of Chriſt, for the Gathering, Building up and Governing of his Church; by Virtue of which Power and Authority they alſo wrote the Holy Scriptures. I.

The other is, That Priviledge given to every Chriſtian under the Goſpel, to be led and guided by the Spirit of Chriſt, and to be taught thereof in all Things. II.

Now, both theſe in the Primitive Church wrought effectually towards the ſame End of Edification; *and did (as in their Nature they may, and in their Uſe they ought to do) in a good Harmony very well conſiſt together: But by the Workings of Satan and Perverſeneſs of Men, they are made to fight againſt and deſtroy one another. For on the one Hand the* Authority *and* Power, *that reſided in the Apoſtles while it is annexed and entailed to an outward Ordination and Succeſſion of Teachers, is made Uſe of to cloak and cover all Manner of Abuſes, even the Height of* Idolatry *and* Superſtition. *For by Virtue of this Succeſſion, theſe Men claiming the like* Infallibility, *that was in the Apoſtles (though they be Strangers to any inward Work, or Manifeſtation of the Spirit in their Hearts) will needs oblige all others to acquieſce and agree to their* Concluſions, *however*

however different from, or contrary to the Truths of the Gospel; and yet for any to call such Conclusions in Question, or Examine them, is no less than a Hainous Heresy, *deserving* Death, *&c. Or while the Revelation of God's Mind is wholly bound up to these Things already delivered in the Scriptures, (as if God had spoke his* last Words *there to his People*) we are put with our own* Natural Understandings *to debate about the Meanings of it, and forced to interpret them not as they plainly speak, but according to the Analogy of a certain Faith made by Men, not so much contrived to answer the Scriptures, as the Scriptures are strained to vindicate it: which to doubt of, is also counted* Heresy, *deserving no less than Ejection out of our Native Country, and to be robbed of the common Aid our Nativity entitles us to. And on this hand, we may boldly say, both* Papists *and* Protestants *have greatly gone aside.*

* So saith *James Durham*, a noted Man among the *Presbyterians*, in his Exposition upon the *Revelations*

On the other Hand, some are so great Pretenders to Inward Motions *and* Revelations of the Spirit, *that there are no Extravagancies so wild, which they will not cloak with it; and so much are they for every One's following their own Mind, as can admit of no* Christian Fellowship *and* Community, *nor of that good* Order *and* Discipline, *which the Church of Christ never was nor can be without. This gives an open Door to all* Libertinism, *and brings great Reproach to the Christian Faith. And on this Hand have foully fallen the* German Anabaptists, *so call'd,* John of Leyden, Knipperdolling, *&c. (in Case these monstrous Things committed by them be such as they are related) and some more moderate of that Kind have been found among the People in* England, *called* Ranters; *as it is true, the People called* Quakers *have been branded with both of these Extreams: It is as true, it hath been and is their Work to avoid them; and to be found in that even and good Path*

Path of the Primitive Church, *where all were (no doubt) led and acted by the Holy Spirit; and might all have* Propheſied one by one; *and yet there was a* Subjection of the Prophets to the Spirits of the Prophets. *There was an* Authority *ſome had in the Church, and yet it was for* Edification, *and not for* Deſtruction: *There was an* Obedience in the Lord *to ſuch as were ſet over; and a being taught by ſuch, and yet a Knowing of the* Inward Anointing, *by which each Individual was to be led into all Truth. The Work and Teſtimony the Lord hath given us is, to reſtore this again, and to ſet both theſe in their right Place, without cauſing them to deſtroy one another. To manifeſt how this is Accompliſhed, and Accompliſhing among us, is the Buſineſs of this Treatiſe; which, I hope, will give ſome Satisfaction to Men of Sober Judgments, and impartial and unprejudicate Spirits: And may be made uſeful in the good Hand of the Lord, to Confirm and Eſtabliſh Friends againſt their preſent Oppoſers; Which is mainly intended and earneſtly prayed for By*

Robert Barclay.

The 17th of the 8th
Month, 1674.

THE

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THE

1674.

THE ANARCHY OF THE Ranters, &c.

SECTION I.

The Introduction and Method of this Treatise.

The End of the Law and Beginning of the Gospel-Dispensation recited.

AFter that the Lord God in his own appointed Time had seen meet to put an End to the Dispensation of the Law, which was delivered to the Children of *Israel* by the Ministry of *Moses*; through and by whom he did communicate unto them in the Wilderness from Mount *Sinai* divers Commandments, Ordinances, Appointments and Observations, according as they are testified in the Writings of the Law; it pleased him to send his own Son the Lord Jesus Christ in the Fulness of Time: who having perfectly fulfilled the Law and the Righteousness thereof, gave Witness to the Dispensation of the Gospel. And having approved himself, and the Excellency of his Doctrine, by many great and wonderful Signs and Miracles, he sealed it with his Blood; and triumphing over Death (of which it was impossible for him to be held) he cherished and encouraged his despised Witnesses, who had believed in him, in that he appeared to them, after he was raised from the Dead; comforting them with the Hope and Assurance

1674. ſurance of the *pouring forth of his Spirit*, by which they were to be led and ordered in all things; in and by which he was to be with them to the End of the World, not ſuffering the Gates of Hell to prevail againſt them. By which Spirit come upon them, they being filled, were emboldned to preach the Goſpel without Fear; and in a ſhort Time Thouſands were added to the Church: and the Multitude of them that believed were of one Heart and of one Soul, and great Love and Zeal prevailed, and there was nothing lacking for a Seaſon.

The Divers Sorts of them that were called in the Apoſtles Days.

But all that were caught in the Net, did not prove good and wholſom Fiſh; ſome were again to be caſt into that Ocean, from whence they were drawn: Of thoſe many that were called, all proved not choſen Veſſels fit for the Maſter's Uſe; and of all that were brought into the great Supper, and Marriage of the King's Son, there were that were found without the Wedding-Garment. Some made a Shew for a Seaſon, and afterwards fell away: there were that drew back; there were that made Shipwrack of Faith, and of a good Conſcience: There were not only ſuch as did backſlide themſelves, but ſought to draw others into the ſame Perdition with themſelves, ſeeking to overturn their Faith alſo: yea, there were that brought in Damnable Hereſies, even denying the Lord that bought them. And alſo of thoſe Members that became not wholly corrupt (for ſome were never again reſtored by Repentance:) there were that were weak, and ſickly, and young; ſome were to be fed with Milk, and not with ſtrong Meat; ſome were to be purged, when the Old Leaven received any Place; and ſome to be cut off for a Seaſon, to be ſhut out (as it were) of the Camp for a Time, until their Leproſy were healed, and then to be received in again.

More-

Moreover as to *Outwards*, there was the Care of the Poor, of the Widow, of the Fatherless, of the Strangers, &c. Therefore the Lord Jesus Christ, who is the Head of the Body, the Church, (for the Church is the Body of Christ, and the Saints are the several Members of that Body) knowing in his Infinite Wisdom, what was needful for the good Ordering and Disposing all things in their proper Place, and for preserving and keeping all things in their right Station, did in the Dispensation and Communication of his Holy Spirit minister unto every Member a *Measure of the same Spirit*, yet divers according to Operation, for the Edification of the Body; some Apostles, some Teachers, some Pastors, some Elders: There are Old Men, that are Young Men, there are Babes. For all are not Apostles, neither are all Elders, neither are all Babes; yet are all Members: And as such, all have a Sense and Feeling of the Life of the Body, which from the Head flows unto all the Body, *as the Ointment of* Aaron's *Beard unto the Skirts of his Garment:* And every Member has its Place and Station in the Body, so long as it keeps in the Life of the Body; and all have need one of another: yet is no Member to assume another Place in the Body, than God has given it; nor yet to grudge or repine its Fellow-Member's Place; but to be content with its own: For the uncomely Parts are no less needful than the comely; and the less honourable than the more honourable: which the Apostle *Paul* holds forth in 1 *Cor.* 12. from Verse 13 to 30. 1674. The Order in the Church of God in the Outward.

Now the Ground of all Schisms, Divisions or Rents in the Body is, whenas any Member assumes another Place than is allotted it; or being gone from the Life and Unity of the Body, and loosing the Sense of it, lets in the Murmurer, the Eye that Watches for Evil, and not in holy Care over its Fellow-Members: And then, instead of coming The Ground of Rent and Divisions.

1674. ing down to *Judgment in it self*, will ſtand up and *judge its Fellow-Members*, yea, the whole Body, or thoſe whom God has ſet in a more Honourable and Eminent Place in the Body than it ſelf. Such ſuffer not the Word of Exhortation; and term the Reproofs of Inſtruction (which is the Way of Life) *Impoſition* and *Oppreſſion*, and are not aware how far they are in the Things they condemn others for; while they ſpare not to reprove and revile all their Fellow-Members: Yet if they be but admoniſhed themſelves, they cry out, as if their great Charter of Goſpel-Liberty were broken.

The Subtilty of that Spirit.

Now, though ſuch, and the Spirit by which they are acted, be ſufficiently ſeen and felt by Thouſands, whoſe Hearts God has ſo eſtabliſhed, as they are out of Danger of being intangled in that Snare; and who have Power and Strength in themſelves to judge that Spirit, even in its moſt ſubtil Appearances: Yet there are, who cannot ſo well withſtand the Subtilty and ſeeming Sincerity ſome ſuch pretend to, though in Meaſure they have a Sight of them; and others, that cannot ſo rightly diſtinguiſh between the preciousand the vile; and ſome there are that through Weakneſs and want of true Diſcerning, may be deceived, and the Simplicity in them betrayed for a Seaſon; as it is written, *With fair Speeches and ſmooth Words they deceive the Hearts of the Simple.*

Therefore having, according to my Meaſure, received an Opening in my Underſtanding as to theſe things, from the Light of the Lord, and having been for ſome Time under the weighty Senſe of them, I find at this Inſtant a Freedom to commit them to Writing, for the more Univerſal Benefit and Edification of the Church of Chriſt.

Now,

Now, for the more plain and clear Opening and Underſtanding of theſe things, it is fit to ſum up this Treatiſe in theſe following general Heads, to be conſidered of: 1674. The Heads treated of, viz.

First, *From whence the Ground and Cauſe of this Controverſy is, the Riſe and Root of it?* I.

Secondly, *Whether there be now any Order and Government in the Church of Chriſt?* II.

Thirdly, *What is the Order and Government which we plead for? In what Caſes, and how far it may extend? In whom the Power deciſive is, and how it differeth? And is wholly another, than the Oppreſſing and Perſecuting Principality of the Church of* Rome, *and other Anti-chriſtian Aſſemblies.* III.

Section II.

Concerning the Ground and Cauſe of this CONTROVERSY.

WHenas the Lord God by his mighty Power began to viſit the Nations with the Dawning of his Heavenly Day (for thus I write unto thoſe that have received and believed the Truth) and that he ſent forth his Inſtruments, whom he had fitted and prepared for his Work, having faſhioned them not according to the Wiſdom and Will of Man, but to his own heavenly Wiſdom and Counſel, they went forth and preached the Goſpel in the Evidence and Demonſtration of the Spirit: Not in the enticing Words of Man's Wiſdom; but in Appearance as Fools and Mad, to thoſe that judged according to Man. But their Words and Teſtimony pierced through into the inner Man in the Heart, and reached to that of God in the Conſcience; whereby as many as were ſimple hearted, and waited for the Redemp- The *firſt Dawning* of the Heavenly Day of the Lord deſcribed. And breaking forth.

1674. tion of their Souls, received them as the Meſſengers of the Moſt High God; and their Words were unto them, not as the Words of Men, but as the Words of God: for in the Receiving and Embracing the Teſtimony of Truth through them, they felt their Souls eaſed, and the acceptable Day began to dawn in and upon them.

Now what Evidence brought theſe Men to make their Teſtimony to be received? Did they entice? Did they flatter? Did they daub up? Did they preach Liberty to the Fleſh, or Will of Man? Nay verily, they uſed no ſuch Method: Their Words were as Thunder-Bolts, knocking down all that ſtood in their way, and pouring down the Judgment of God upon the Head of the Tranſgreſſor every where. Did they ſpare the zealous Profeſſor more than the open Profane? Nay verily, they condemned equally the Hypocriſy of the one, as well as the Profanity of the other; yet wanted they not regard to the tender Seed and Plant of God in either. Did they give way? Did they yield to the Wiſdom of Man? To the Deceitfulneſs of the Serpent, that would reaſon Truth for themſelves, ſaying, *I muſt ſtay, until I be convinced of this and that, and the other thing; I ſee not yet this to be wrong, or the other thing to be my Duty?* How did they knock down this Manner of Reaſoning by the Spirit of God, which wrought mightily in them, ſhewing and holding forth, that this is the Day of the Lord that is dawned; that all are invited to come; that none ought to tarry behind; that that which ſo pleadeth, is the ſame Spirit, which of Old Time ſaid in thoſe that were invited, *I cannot come yet, I muſt firſt marry a Wife; I muſt go prove my Yoke of Oxen; I muſt go viſit my Poſſeſſions; let me firſt bury my dead Father.* Did not the Lord through them teſtify and declare againſt theſe things? And is there not a Cloud of Witneſſes,

neſſes, who felt the Enemy thus reaſoning to keep us in the Forms, Fellowſhips, falſe Worſhips and fooliſh Faſhions of this World? But we felt, as we were obedient, all theſe things to be for Condemnation; and that, as we obeyed the pure Manifeſtation of the Light of Jeſus in our Hearts, there was no Heſitation. We might and ſhould have parted with all thoſe things at the Firſt; and what occaſioned ſuch Scruples, was but that which drew back, through being unwilling to give pure Obedience to the Croſs of Chriſt: For as many as gave Obedience, and believed in the Light, found no Occaſion of ſtumbling; but ſuch as believed not were condemned already, becauſe they believed not in him that appeared. 1672.

The Courage of the Meſſengers.

Now the Boldneſs, and Courage, and Efficacy of theſe Meſſengers Teſtimony wrought ſuch Aſtoniſhment, Fear and Amazement in the Hearts of ſuch as were ingenuous, that many began to be inwardly pricked, as in the Days of Old, and the Foundations of many began to be ſhaken; and ſome that were aſleep were awakened, and many that were dead and buried in the Graves of Sin, and Formality, and Superſtition and Idolatry of all Sorts, were alarmed; and many were brought in from the Hedges and the High-Ways, and the Truth was received by Thouſands with great Cheerfulneſs and a Readineſs of Mind: And the Feet of thoſe were beheld to be beautiful upon the Mountains, that brought the glad Tidings of theſe good Things. And great Lowlineſs and Simplicity of Heart was upon ſuch, that were newly Convinced of the Truth, and deep Humiliation of Spirit, and Subjection to the Power, both in themſelves, and in thoſe who were over them in the Lord, and had gathered them into the Truth.

But as it was in the Gatherings of Old, ſo it alſo fell out in this Day; all kept not their Firſt

1674. Love: As among those Thousands, which *Moses* led out of *Egypt*, and carried through the *Red Sea*, who had Sung Praises to God upon the Banks of Salvation, many Carcases fell in the Wilderness; some who Murmured and longed to return again to the Flesh Pots of *Egypt*; and some for Opposing and contradicting the Servant, and Servants of the Lord, whom the Lord had made Use of to lead them out of Bondage, in saying; *Ye take too much upon you*; *Hath the Lord indeed only spoken by* Moses? *Hath he not spoken also by us?* And as among these Multitudes, which were gathered by the Apostles, there were many, who continued not Faithful to the End; some returned back again with the Sow to the Puddle, after they were washed; some embraced the present World; some again separated themselves, being sensual and without the Spirit, *despising Dominion, and speaking Evil of Dignities*; their Mouths speaking great swelling Words, being puffed up, and not abiding in these things, which they were taught of the Apostles: So it is to be lamented, that among these many Thousands, whom the Apostles and Evangelists whom God raised up in *This* Day (for the gathering of his Seed and People out of spiritual *Egypt* and *Babylon* into his pure Light and Life) did bring forth and gather, there are that have Falled upon the right Hand and the left. Some are turned back again into *Egypt*, running into the same Excess of Lust and Riot, from whence they were once purified and redeem'd: Some could not bear the Reproach of the Cross of Christ; and were by and anon offended in him: Some could not bear the Tribulations, Sufferings and Persecutions, which came for the Truth's Sake; and the Seed in them was soon scorched with the Heat of the Day. And some not abiding in Subjection to the Truth in themselves, were not contented with that Place and Station in the Body, which

Opposition and —

— Separation ensuing.

which God had placed them in; but became vainly puft up in their fleſhly Minds, intruding into thoſe things which they have not ſeen: And would needs be *Innovators*, given to Change, and introducing new Doctrines and Practices, not only differing, but contrary to what was already delivered in the Beginning; making Parties, cauſing Diviſions and Rents, ſtumbling the Weak, and denying, deſpiſing and reviling the Apoſtles and Meſſengers of Chriſt, the Elders of the Church, who loved not their Lives unto Death, but through much Care, and Travel, and Watchings, and Whippings, and Bonds, and Beatings in daily Jeopardy gathered us by the mighty Power of God in the moſt pretious Truth. Yet in all this there hath nothing befallen us, but that which hath been the Antient Lot of the Church of Chriſt in the Primitive Times. 1674. Innovators cauſing Diviſions.

Now He, that was careful for his Church and People in old times, hath not been wanting to us in our Day; but as he has again Reſtored the Truth unto its primitive Integrity and Simplicity, and as he has delivered our Underſtandings from theſe falſe Doctrines and Priciples, which prevailed in the Apoſtacy; ſo he hath not gathered us to be *As Sheep ſcattered without a Shepherd*, that every one may run his own Way, and every one follow his own Will, and ſo to be as a confuſed Maſs or Chaos without any Order; but He, even the *LORD* hath alſo gathered and is gathering us into the *Good Order Diſcipline and Government of his own Son the Lord Jeſus Chriſt*: Therefore he hath laid Care upon ſome beyond others, *who Watch for the Souls of their Brethren, as they, that muſt give Account*. The good Shepherd of *Iſrael*'s Care over his Church and People.

There are then Fathers, that have begotten us unto Chriſt Jeſus through the Goſpel, of whom we ought to be Followers, and to remember their Ways, which be in Chriſt. There are then Fathers The ſeveral Stations in the Church. 1 Cor. 4 15, 16, 17.

1674. thers and Childern, Instructors and Instructed, Elders and Young Men, yea, and Babes; there are that cannot cease, but must Exhort, Instruct, Reprove, Condemn, Judge; or else, for what End gave Christ the Gifts mentioned *Ephes.* 4. 11, 12? And how are the Saints perfected? And the Body of Christ Edified of those, who came under the Cognizance, and as it were, the Test of this Order and Government? I may chiefly sum them up in Three Sorts (though there be divers others little subdivided Species of them.)

1 Prophane Backsliding Apostates.

The First is, *Those that turn openly back to the World again*, through finding the Way of Truth too Narrow. These have not been capable to do us any considerable Hurt; for being as Salt, that has lost its Savour, they mostly prove a Stink among those, to whom they go: And I never knew any of them, that proved any ways steadable to those, to whom they go. I find other Professors make but small Boast of any Proselytes they got out from among us; I hear little of their proving Champions for the Principles of others against us. And indeed, for the most Part they lose all Religion with the Truth: For I have heard some of them say; *That if ever they took on them to be Religious, they would come back again to the* Quakers, *&c.*

2 Unwary Repenting Sinners.

Secondly, Those, who through Unwatchfulness, the secret Corruption of their own Hearts, and the mysterious or hidden Temptations of the Enemy have fallen into his Snares; and so have come under the Power of some Temptation or other, either of fleshly Lusts, or of Spiritual Wickedness: Who being seasonably warned by those that keep their Habitation, and faithful Overseers in the Church; have been again Restored by unfeigned Repentance: Not kicking against the Pricks; but have rejoyced, that others watched

ed over them for their Good: And are become Monuments of God's Mercy unto this Day. 1674.

Thirdly, Such, who being departed from their First Love and Antient Zeal for the Truth, become Cold and Lukewarm; and yet are ashamed to make open Apostacy, and to turn back again, so as to deny all the Principles of Truth, they having had already such Evidence of Clearness upon their Understanding: Yet not keeping low in their own Habitations, but being puffed up, and giving Way to the restless Imaginations of their Exalted and Wondring Minds, fall out with their Brethren; cause Divisions; begin to find fault with every thing, and to look at others more, than at themselves; with swelling Words to talk of and preach up a Higher Dispensation, while they are far from living up to the Life and Perfection of this present; like unto such, who said, *We will not have this Man to Rule over us:* Cry out of Formality and Apostacy, because they are not followed in all things; and if they be reproved for their Unrulines, according to the good Order of the Church of Christ, then they cry out, *Breach of Liberty, Oppression, Persecution! we will have none of your Order and Government; we are taught to follow the Light in our Consciences, and not the Orders of Men.* Well, of this hereafter; but this gave the Rise of this Controversy: Which leads me to that, which I proposed in the Second Place, 3 Self-Separating, troublesome Opposers.

Section III.

Whether there be now to be any Order *or* Government *in the* Church *of* Christ.

IN Answer to this *Proposition* I meddle not at this Time with those, that deny any such thing,

1674. thing, as a Church of Christ; I have reserved their Plea to another Place. Neither need I to be at much Pains to prove the Affirmative, to wit, *That their ought to be Government and Order in the Church of Christ*, unto the Generality of our Oppofers, both *Papists* and *Protestants*; who readily confess and acknowledge it, and have heretofore blamed us for Want of it. Tho' now some of them, and that of the highest Pretenders, are become so unreasonable, as to accuse us for the Use of it; improving it so far as they can, to our Disadvantage: For such is the Blindness of partial Envy; that whereas the supposed Want of it was once reckoned Heretical, now the present Performance of it is counted Criminal.

Church Order and Government granted.

These then, to whom I come to prove this Thing, are such, who having cast off the Yoke of the Cross of Christ in themselves, refuse all *Subjection* or *Government*: Denying, that any such thing ought to be, as disagreeing with the Testimony of Truth: Or those, who not being so wilful and obstinate in their Minds, yet are fearful or scrupulous in the Matter, in respect of the dangerous Consequences, they may apprehend, such a thing may draw after it.

For the clearing then as well the Mistakes of the one, as answering the Cavils of the other, I judge, the Truth of these following Assertions will sufficiently prove the Matter; which I shall make no great Difficulty to Evidence.

Reason I. First, *That Jesus Christ, the King and Head of the Church, did appoint and ordain, that there should be Order and Government in it.*

II. Secondly, *That the Apostles and primitive Christians, when they were filled with the Holy Ghost, and immediately led by the Spirit of God, did Practise and Commend it.*

III. Thirdly, *That the same Occasion and Necessity now*

now occurring, which gave them Opportunity to exercise that Authority; the Church of Christ hath the same Power now, as ever, and are led by the same Spirit into the same Practices. 1674.

As to the *First*, I know, there are some, that the very Name of a Church, and the very Words Order and Government, they are afraid of. Now this I suppose hath proceeded, because of the great Hypocrisy, Deceit and Oppression, that hath been cloaked with the Pretence of these things; But why should the Truth be neglected, because Hypocrites have pretended to it? The right Institution of these things, which have been appointed and ordained of God, must not, nor ought not to be dispised, because corrupt Men have abused and perverted them. I know not any thing, that hath been more abused and perverted in the whole World, than the Name of a Christian; Shall we then renounce that Honourable Title, because so many Thousands of wicked Men, yea, Antichrists have falsly assumed it to themselves? The Man of Sin hath taken upon him to sit in the Temple of God, as God; yet we must not therefore deny, *that God is in this Temple.* If the Synagogue of Satan assumed the Name of the Church of Christ, and hath termed her Oppression and Violence, the Power and Authority thereof; Therefore must not the Church of Christ and its Authority be exercised, where it truly is according to his Mind? This I prefix to warn all to beware of stumbling at things, which are Innocent in themselves; and that we may labour to hold the steady, even Path of Truth, without running in either of the Extreams. For that Jesus Christ did appoint Order and Government to be in the Church, is very clear from his plain Words, *Matt.* 18. 15, 16, 17, 18. Ver. 15. *Moreover, if thy Brother shall trespass against thee, go tell him his Fault between thee and him alone; if he*

The Abuse makes not void the true use.

Church-Order appointed by Christ and the Form thereof.

1674. *he shall hear thee, thou hast gained thy Brother.* Ver. 16. *But if he will not hear thee, then take with thee one or two more, that in the Mouth of two or three Witnesses every Word may be established.* Ver. 17. *And if he shall neglect to hear them, tell it unto the Church: But if he neglect to hear the Church, let him be unto thee as an Heathen-Man, and a Publican.* Ver. 18. *Verily, I say unto you, whatsoever ye shall bind on Earth, shall be bound in Heaven; and whatsoever ye shall loose on Earth, shall be loosed in Heaven.* From which Scripture

1. it doth manifestly and evidently follow, *First*, That Jesus Christ intended, there should be a certain Order and Method in his Church, in the

2. Procedure towards such as Transgress. *Secondly*, That he that refuseth to hear two, is become more guilty, (as hardned) than in refusing to hear

3. him, that first reproved alone. *Thirdly*, That refusing to hear the Judgment of the Church, or whole Assembly, he doth thereby exclude himself, and shut out himself from being a Member; and is justly judged by his Brethren, as an Heathen and a Publican.

4. And *lastly*, that the Church, Gathering or Assembly of God's People has Power to Examin and call to Account such, as appearing to be among them, or owning the same Faith with them, do Transgress; and in Case of their refusing to hear, or Repent, to Exclude them from their Fellowship: And that God hath a special Regard to the Judgment and Sense of his People thus orderly proceeding, so as to hold such bound in Heaven, whom they bind on Earth, and such loosed in Heaven, whom they loose on Earth. I am partly confident, that no rational Man will deny, but that these naturally follow from the abovementioned Scripture; and if there should be any found so unreasonable, as to deny it, I could prove it by necessary and unevitable Consequences:

Which

Which at present, as taking it for granted, I forbear to do. If it be reckoned so great a Crime to *offend one of the little Ones*, that it were better for him, that so do, that a *Millstone were hanged about his Neck, and he were drowned in the Depth of the Sea*; without Question, to Offend and Gainsay the whole Flock must be more criminal, and must draw after it a far deeper *Judgment*. 1674.

Now if there were no Order nor Government in the Church, what should become of those that Transgress? How should they be again Restored? Would not this make all Reproving, all Instructing, all Caring for, and Watching over one another, void and null? Why should Christ have desired them to proceed after this Method? Why doth he place so much Weight upon the Judgment of the Church, as to make the refusing of Hearing it to draw so deep a Censure after it; which he will not have to follow the refusing to hear one or two apart, though the Matter be one and the same? And so as to the Substantial and Intrinsick Truth of the Thing, there lies the same Obligation upon the Transgressor to hear that one, as well as all; for that one adviseth him to that which is Right and Good, as well as the whole: and they do but Homologate or Confirm that, which that one hath already asserted: Yet Jesus Christ, who is the Author of Order, and not of Confusion, will not have a Brother cut off, or reputed a *Publican*, for refusing to hear one or two, but for refusing to hear the Church. And if it be Objected, *That the Church of* Rome, *and all other false Churches, make use of this Scripture, and cover their Persecution, and Cruelty, and Oppression by it; and thou sayst no more than they say.* I Answer; I suppose no Man will be so Unreasonable, as to Affirm, that the Church of *Rome* abusing this Scripture, will make it false in it self; but how we differ in our Application

The End of Church-Order.

Objection.

1674. cation of this Scripture, shall be spoken of hereafter. I am not now claiming Right to this Power, as due to us (that is reserved for another Place;) but this, I say, is that, which I now aver to be Manifest from the Scripture-Testimony, and to be in it self an Unquestionable Truth, *That Jesus Christ intended, there should be Order and Government in his Church*; which is the Thing at present in Hand to be proved: which if it be so really true (as it cannot be denied) then I hope, it will also necessarily follow, that such, who really and truly are the Church of Christ, have Right to exercise this Order and Government.

Reason II. *Secondly*, That the Apostles and Primitive Christians did Practice Order and Government, we need but read the History of the *Acts*, of which I shall mention a few Pregnant and Undeniable Testimonies, as we may observe in the very first Chapter of the *Acts*, from *Verse* 13. to the End, where at the very First Meeting the Apostles and Brethren, held together after the Ascension of Christ, they began orderly to *Appoint one* to fulfil the Place of *Judas*; it may be thought, this was a Needless Ceremony; yet we see, how the Lord countenanced it. I hope, none will say, that the Apostles appointing of these two Men, or of him, upon whom the Lot did not fall, Contradicted their Inward Freedom, or Imposed upon it; but both agreed very well together; the one in the Will and Movings of God in Appointing, and the other in the same in submitting to their Appointment.

Church-Order Practised by the Apostles and Primitive Christians. --- In Elections.

Moreover, after they had received the Holy Ghost, you may Read, *Acts 6.* so soon as there was an Opportunity, how they wisely gave Order concerning the Distribution of the Poor, and Appointed some Men for that Purpose. So here was Order and Government, according to the Present

---in Distributions for the Poor.

Present Necessity of the Case: And the Lord God was well pleased with it, and the Word of God encreased, and the Number of the Disciples multiplied in *Jerusalem* greatly. Might they not have said then, as some say now; *We will give our Charity to whom we see Cause; and we will take no Notice of your Appointments and Orders?* Whether would God have approved of such, yea, or nay? 1674.

Thirdly, When that the Business of Circumcision fell in, whether it was fit or not to Circumcise the *Gentiles?* We see, the Apostles saw not meet, *To suffer every one to follow their own Minds and Wills:* They did not judge, as one confusedly supposeth, *That this Difference in an outward Exercise would commend the Unity of the True Faith:* Nay, they took another Method. It is said expressly, *Acts* 15. 16. *And the Apostles and Elders came together to consider of this Matter; and after there had been much disputing about it* (no doubt then, there were here Diversities of Opinions and Judgments) the Apostles and Elders told their Judgments, and came also to a Positive Conclusion. Sure, some behoved to submit, else they should never have agreed. So those that were the Elders gave a Positive Judgment; and they were bold to say; *That it pleased not only them, but the Holy Ghost.* By all which it doth undeniably appear, that the Apostles, and Primitive Saints, practised a Holy Order and Government among themselves: And I hope, none will be so bold as to say, they did these Things without the Leadings of the Spirit of God, and his Power and Authority concurring, and going along with them.

W. M. in his Queries.

—in Differences occurring.

And that these Things were not only Singular Practices; but that they held it Doctrinally, that is to say, it was Doctrine, which they preached, that there ought to be Order and Government

The Apostles held Order and Government.

1674. vernment in the Church, is manifeſt from theſe following Teſtimonies. 1 *Cor.* 4. 15, 16, 17. (15.) *For though you have Ten Thouſand Inſtructors in Chriſt; yet have ye not many Fathers: for in Chriſt Jeſus I have begotten you through the Goſpel.* (16.) *Wherefore I beſeech you, be ye Followers of me.* (17.) *For this Cauſe have I ſent unto you* Timotheus, *who is my beloved Son, and faithful in the Lord; who ſhall bring you into Remembrance of my Ways, which be in Chriſt, as I teach every where in every Church.* Here the Apoſtle *Paul* is very Abſolute: *Firſt*, In that he deſires them to be *Followers* of him. *Secondly*, In that he ſends a Teacher, yea, a Miniſter, and Eminent Biſhop or Overſeer of the Church, for to put them in Mind of his *Ways*, which be in *Chriſt*, *as he taught in every Church.* No doubt, there were Apoſtates, and Diſſenting Spirits in the Church of *Corinth*, that gave *Paul* Occaſion thus to write, as he Teſtifies in the Beginning of the Chapter, how he was *Judged by ſome of them*; he ſhews, how they were *grown High*, ver. 8. *Now ye are full, now ye are rich, ye have reigned as Kings without us*, &c. Might not theſe Diſſenters of the Church of *Corinth*, have reaſoned thus againſt *Paul?* Did not this *Paul* teach us, at firſt, to mind the *Meaſure of Grace in our ſelves*, and follow that? (for no doubt, that was *Paul*'s Doctrine) but now he begins to Lord it over us, and tells us, we muſt be *Followers of him.* Might not they have judged the Beloved *Timothy* to be far out of his Place? Might they not have ſaid; It ſeems it is not God that moved thee, and ſent thee here by his Spirit; but Lordly *Paul*, that ſeeks Dominion over our Faith: It ſeems, thou comeſt not here to preach Chriſt, and wiſh us to be Followers of him, and of his Grace in our Hearts; but to mind us to follow *Paul*'s Ways, and take notice, how he *Teaches in every Church:* We are not

1 Cor. 4. 15, 16, 17.

Diſſenting Reaſonings againſt Church Government.

not concerned with him, nor with his Messenger, nor with none of your Orders; and so forth. Doth not this run very Plausible? I question not, but there was such a Reasoning among the Apostate *Corinthians*; let such as are of the same kind among us, examine seriously, and Measure their Spirits truly hereby. Yea, he goes yet further in the following Chapter, *ver.* 3, 4. Ver. 3. *As absent in Body, but present in Spirit, have judged already, as though I were present, concerning him that hath so done this Deed.* Ver. 4. *In the Name of our Lord Jesus Christ, when ye are gathered together, and my Spirit with the Power of our Lord Jesus Christ*, &c. Would not one think this to have been a very *presumptuous Word?* And yet who dare offer to condemn it? From all which I shall shortly observe, that it seems, it was judged no *Inconsistancy* nor Contradiction, to be *Followers of the Grace in themselves, to be perswaded in their own Hearts, and also to be Followers of the Apostle* Paul *and of his Ways*; because his Ways and Example was no other, than the Spirit of God in themselves would have led them to, if they had been Obedient. Therefore he found it needful to charge them positively to *follow him*, without adding this Reason.

1671.

1 Cor. 5. 3—13. The Power of giving Judgment in the Church.

Next, the great Argument the Apostle uses to perswade them hereunto, upon which he mainly insists, because he had begotten them into the Truth; *Ye have not many Fathers; for in Christ Jesus I have begotten you through the Gospel: Wherefore I beseech you, be ye Followers of me.* So he makes that as the Cause; which the same Apostle also in his Expostulation with the *Galatians*, putting them in mind, how he preached the Gospel to them at First, and Chap. 4. Ver. 15. *Where is then the Blessedness ye spake of? For I bear you Record, if possible, ye would have plucked out your own Eyes, and given them unto me.* We see then,

—As of Fathers.

1674. that the Lord hath, and doth give such, whom he hath furnished, and sent forth to gather a People unto himself, Care and Oversight over that People; yea, and a certain Authority in the Power over them to bring them back to their Duty, when they stray at any time; and to Appoint, yea, and *command* such things, as are needful for *Peace*, and *Order*, and *Unity*'s sake: And that there lies an *Obligation* upon such, as are so gathered, to *reverence*, *honour*, yea, and *obey* such as are set over them in the Lord. For saith the same Apostle, 2 *Cor.* 2. 9. *For to this End also did I write, that I might know the Proof of you, whether you be Obedient in all things:* And Ch. 7. v. 13, 15 *Yea, and exceedingly the more joy'd we for the Joy of* Titus, *because his Spirit was refresh'd by you all.* v. 15. *And his inward Affection is more abundant toward you, whilst he remembreth the Obedience of you all, how with Fear and Trembling ye received him.*

—And Overseers.

—To be Obeyed.

Betrayings of the Enemy.

Now this will not at all infer, as if they had been implicitly led of Old: Or that such, as having the same Authority to exercise it now, sought Dominion over their Brethren's *FAITH*, or to force them to do any thing beyond, far less contrary, to what the Lord leads us to by his Spirit: But we know (as they did of Old) that the Enemy lies near to *BETRAY* under such Pretences. And seeing, in Case of Difference the Lord hath, and doth, and will Reveal his Will to his People, and hath and doth raise up Members of his Body, to whom he gives a Discerning, and Power and Authority to Instruct, Reprove, yea, and Command in some Cases; those, that are faithful and low in their Minds, keeping their own Places, and minding the Lord, and the Interest and Good of his *Truth* in the General over all, shut out the Murmurer; and the Spirit of God leads them to have Unity, and concur with their Brethren. But such as are heady and high minded, are inwardly vexed, that any should Lead or Rule, but themselves: And so it is the high thing

The Murmurer shut out.

in

in themselves, that makes them quarrel with others for taking so much upon them; pretending a Liberty, not sinking down in the Seed to be willing to be of no Reputation for its Sake. Such, rather than give up their own Wills, will study to make Rents and Divisions, not sparing the Flock; but prostrating the Reputation and Honour of the Truth even to the World, minister to them an Occasion of Scorn and Laughter, to the hardning them in their Wickedness and Atheism. 1674.

The Honour of Truth prostrated by Divisions.

Besides these Scriptuers mentioned, I shall set down a few of many more, that might be Instanced to the same Purpose.

Scriptures for Submission and Lowliness of Mind; and Esteem of the Brethren.

Ephes. 5. 21. *Submitting yourselves one to another in the Fear of God.*

Phil. 2. 3. *Let nothing be done through Strife or Vain Glory, but in Lowliness of Mind let each esteem other better, than themselves.*

Verse 29. *Receive him therefore in the Lord with all Gladness, and hold such in Reputation.*

And 3. 17. *Brethren, be Followers together of me; and mark them, which walk so, as ye have us for an Ensample.*

And 4. 9. *Those things, which ye have both learned, and received, and heard, and seen in me,* Do; *and the God of Peace shall be with you.*

Col. 2. 5. *For though I be absent in the Flesh, yet am I with you in the Spirit, joying and beholding your Order, and the Stedfastness of your Faith in Christ.*

1 Thess. 5. 12. *And we beseech you Brethren, to know them, which Labour among you, and are over you in the Lord, and admonish you.*

Verse 13. *And to Esteem them very highly in Love, for their Work's Sake; and be at Peace among yourselves.*

Verse 14. *Now we exhort you, Brethren, warn them that are unruly, comfort the feeble minded, support the Weak, be patient toward all Men.*

1674. 2 Theſſ. 2. 15. *Therefore Brethren, ſtand faſt, and hold the Traditions, which ye have been taught, whether by Word, or our Epiſtle.*

2 Cor. 10. 8. *For though I ſhould boaſt ſomewhat more of our Authority (which the Lord hath given us for Edification, and not for your Deſtruction) I ſhould not be aſhamed.*

Now though the *Papiſts* greatly abuſe this Place, as if hereby they could juſtify that Maſs of Superſtition, which they have heaped together; yet except we will deny the plain Scripture, we muſt needs believe, there lay an Obligation upon the *Theſſalonians* to obſerve and hold theſe Appointments, and no Doubt, needful Inſtitutions, which by the Apoſtles were recommended unto them: And yet who will ſay, that they ought or were thereby commanded to do any thing contrary to that, which the Grace of God in their Hearts moved them to?

2 Theſſ. 3. 4. *And we have Confidence in the Lord touching you, that ye both do, and will do the things, which we command you.*

Verſe 6. *Now we command you, Brethren, in the Name of our Lord Jeſus Chriſt, that ye withdraw your ſelves from every Brother, that walketh diſorderly, and not after the Tradition, which he received of us.*

The Authority of the Church, no Impoſition.

What more poſitive than this? And yet the Apoſtle was not here any Impoſer. And yet further, Verſe 14. *And if any Man Obey not our Word by this Epiſtle, note that Man, and have no Company with him, that he may be aſhamed.*

Thus *Heb.* 13. 7. *Remember them, which have the Rule over you, who have ſpoken unto you the Word of God, whoſe Faith follow; conſidering the End of their Converſation.*

Verſe 17. *Obey them, that have the Rule over you, and ſubmit yourſelves; for they watch for your Souls, as they that muſt give Account: That they*

they may do it with Joy, and not with Grief; for that is unprofitable for you. 1674.

Jude 8. *Likewise also these filthy Dreamers defile the Flesh, dispise Dominion, and speak Evil of Dignities.*

I might at length enlarge, if needful, upon these Passages; any of which is sufficient to prove the Matter in Hand: But that what is said, may satisfy such, as are not wilfully Blind and Obstinate. For there can be nothing more plain from these Testimonies, than that the *Antient Apostles and primitive Christians practised Order and Government in the Church*; That some did Appoint, and Ordain certain things; Condemn, and Approve certain Practices, as well as Doctrines by the Spirit of God: That there lay an Obligation in Point of Duty upon others to Obey and Submit: That this was no Encroachment, nor Imposition upon their Christian Liberty; nor any ways contradictory to their being inwardly and immediately led by the Spirit of God in their Hearts: And lastly, That such, as are in the true Feeling and Sense, will find it their Places to Obey, and be one with the Church of Christ in such like Cases: And that it's such, as have lost their Sense and Feeling of the Life of the Body, that Dissent and are Disobedient under the false Pretence of Liberty. So that thus it is sufficiently proved, what I undertook in this Place.

The Primitive Christians Order practised in the Church.

Thirdly, I judge, their will need no great Arguments to prove, the People of God may and do well to Exercise the like Government upon the very like Occasion. For even Reason may teach us, that what proved good and wholsome Cures to the Distemper of the Church in former Ages, will not now (the very like Distempers falling in) prove hurtful and poisonable; especially, if *We have the Testimony of the same Spirit in our Hearts, not only allowing us, but commanding us so to do.* It is ma-

Reason III.

1674 Distempers of the Church require a Cure now, as of Old.

nifeſt (though we are ſorry for it) that the ſame Occaſions now fall in; we find, that there are that have eaten and drunken with us at the Table of the Lord, and have been Sharers of the ſame Spiritual Joy and Conſolation, that afterwards fall away. We find (to our great Grief) that ſome walk diſorderly; and ſome are puffed up, and ſtrive to ſow Diviſion, labouring to ſtumble the Weak, and to cauſe Offences in the Church of Chriſt: What then is more ſuitable, and more Chriſtian, than to follow the Foot-ſteps of the Flock, and to labour and travel for the Good of the Church, and for the removing all that is hurtful; even as the Holy Apoſtles, who walked with Jeſus, did before us? If there be ſuch that walk diſorderly now; Muſt not they be Admoniſhed, Rebuked and withdrawn from, as well as of Old? Or is ſuch to be the Condition of the Church in theſe latter times, that all Iniquity muſt go unreproved? Muſt it be Hereſy or Oppreſſion, to watch over one another in Love? To take Care for the Poor? To ſee, that there be no Corrupt, no Defiled Members of the Body, and carefully and Chriſtianly deal with them, for Reſtoring them, if poſſible? And for withdrawing from them, if incurable? I am perſwaded, that there are none, that look upon the Commands of Chriſt and his Apoſtles, the Practice and Experience of the primitive Church and Saints, as a ſufficient Precedent to authorize a Practice now, that will deny the Lawfulneſs or Uſefulneſs hereof; but muſt needs acknowledge the Neceſſity of it. But if it be Objected (as ſome have done)

Objection. Do not you deny, that the Scripture is the adequate Rule of Faith and Manners? And that the Commands or Practices of the Scripture are not a ſufficient Warrant for you now to do any thing, without you be again Authorized, and led unto it by the ſame Spirit? And upon that Score, do you

you not forbear some things both *Practised* and *Commanded* by the primitive Church and Saints? 1674.

Well, I hope, I have not any thing weakned this *Objection*, but presented it in its full Vigour and Strength: To which I shall clearly and distinctly answer thus.

Times alter the Usefulness of things Commanded.

First, Seasons and Times do not alter the Nature and Substance of Things in themselves; though it may cause Things to alter, as to the Usefulness, or not Usefulness of them.

Secondly, Things Commanded and practised at certain Times and Seasons fall of themselves, when as the Cause and Ground, for which they were commanded, is removed: As there is no need now for the Decision about *Circumcision*, seeing there are none Contend for it: Neither as to the Orders concerning things Offered to Idols; seeing there is now no such Occasion: Yet who will say, that the Command enjoyn'd in the same Place, *Acts* 15. 20. *To abstain from Fornication*, is now made void? Seeing, there is daily need for its standing in Force, becaus it yet remains as a Temptation Man is incident to? We confess indeed, we are against such, as from the bare Letter of the Scripture, (though if it were seasonable now to debate it, we find but few to deal with, whose Practices are so exactly squared) seek to uphold *Customs*, *Forms* or *Shadows*, when the Use, for which they were appointed, is removed, or the Substance it self known and witnessed: As we have sufficiently elsewhere answered our Opposers in the Case of *Water-Baptism*, and *Bread* and *Wine*, &c. So that the *Objection*, as to that, doth not hold; and the Difference is very wide, in Respect of such Things: The very Nature and Substance of which can never be dispensed with by the People of God, so long as they are in this World; yea, without which they could not be his *People*. For the Doctrines, and Fundimental Prin-

1674. Principles of the Christian Faith we own and believe originally and principally, because they are the *Truths* of God; whereunto the Spirit of God in our Hearts hath constrained our Understandings to obey and submit. In the Second Place, we are greatly Confirmed, Strengthned and Comforted in the *Joint-Testimony* of our Brethren, the Apostles and Disciples of Christ, who by the Revelation of the same Spirit in the Days of Old believed, and have left upon Record the same Truths; so we *having the same Spirit of Faith*, according as it is written, *I believed, and therefore have I spoken*; we also believe, and therefore we speak. And we deny not, but some, that from the Letter have had the Notion of these Things, have thereby in the Mercy of God received Occasion to have them Revealed in the *Life*: For we freely acknowledge, (though often Calumniated to the contrary) that *Whatsoever Things were written aforetime, were written for our Learning; that we through Patience and Comfort of the Scriptures may have Hope.* So then I hope, if the Spirit of God lead me now unto that which is Good, profitable, yea, and *absolutely needful* in Order to the keeping my Conscience clear and void of Offence towards God and Man; none will be so unreasonable as to say, I ought not to do it, *because it is according to the Scriptures?* Nor do I think, it will *savour ill* among any serious, solid Christians, for me to be the more confirmed and perswaded, that I am led to this Thing by the Spirit, that I find it in my self *good* and *useful*; and that upon the like Occasions Christ *commanded* it, and the Apostles and primitive Christians Practised and Recommanded it.

The Joint-Testimony of the Apostles, &c. to the Truths of God in our Hearts.

Now seeing it is so, that we can boldly say with a good Conscience in the Sight of God, That the same Spirit, which leads us to believe the Doctrines and Principles of the Truth, and to hold

hold and maintain them again, after the Apostacy, in their primitive and ancient Purity, as they were delivered by the Apostles of Christ in the Holy Scriptures; I say, that the same Spirit doth now lead us into the like Holy Order and Government to be exercised among us, as it was among them, being now the like Occasion and Opportunity ministred to us therefore; what can any Christianly or Rationally object against it? For that there is a real Cause for it, the Thing it self speaketh; and that it was the Practice of the Saints and Church of Old, is undeniable: What kind of Ground then can any such Opposers have (being such, as scrupling at this, do notwithstanding acknowledge our Principle) that this were done by Imposition or Imitation, more than the Belief of the Doctrines and Principles? Seeing as it is needful to use all Diligence to convince and perswade People of the Truth, and bring them to the Belief of it (which yet we cannot do, but as Truth moves and draws in their Hearts) it is also no less needful, when a People is gathered, to keep and preserve them in Unity and Love, as becomes the Church of Christ; and to be careful, as saith the Apostle, *That all Things be done decently, and in Order*; and that all that is wrong, be removed, according to the Method of the Gospel; and the Good cherished and encouraged. So that we conclude, and that upon very good Grounds, *That there ought now, as well as heretofore, to be Order and Government in the Church of Christ.* 1674.

A Real Cause for the same Order.

That which now cometh to be examined in the Third Place is, Head III.

First, *What is the Order and Government we plead for?* 1.

Secondly, *In what Cases, and how far it may extend? And in whom the Power Decisive is?* 2.

Thirdly,

1672. Thirdly, *How it differeth, and is wholly another than the Oppressive and Persecuting Principality of the Church of* Rome, *and other Anti-christian Assemblies ?*

Section IV.

Of the Order *and* Government *which we Plead for.*

IT will be needful then, before I proceed to describe the *Order* and *Government* of the *Church*, to consider, what is or may be properly understood by the *Church :* For some (as I touched before) seem to be offended, or at least afraid of the very Word, because, *The Power of the Church*, *The Order of the Church*, *The Judgment of the Church*, and such like Pretences, have been the great Weapons, wherewith Antichrist and the Apostate Christians have been these many Generations persecuting the Woman, and warring against the Man-Child. And indeed, great Disputes have been among the *Learned Rabbies* in the Apostacy concerning this *Church*, what it is, or what may be so accounted? Which I find not my Place at present to dive much in ; but shall only give the true Sence of it, according to Truth, and the Scriptures plain Testimony.

What the Word *CHURCH* signifies properly ?

The Word *CHURCH* in it self, and as used in the Scriptures, is no other but a *Gathering*, *Company* or *Assembly of certain People called or gathered together :* For so the *Greek* Word Ἐκκλησία signifies (which is, that the Translators render *Church)* which Word is derived from the Verb Ἐκκαλέω, i. e. *Evoco, I call out of*, from the Root Καλέω, *Voco, I call.* Now though the *English* Word *Church* be only taken in such a Sence, as People are *gathered together upon a Religious Account* ;

count; yet the *Greek* Word, that is ſo rendered, is taken in general for every *Gathering* or *Meeting together of People*: And therefore where it is ſaid, *The Town-Clark of the* Epheſians *diſmiſſed the Tumult, that was gathered there together*, the ſame *Greek* Word Ἐκκλησία is uſed, *Acts* 19. 41. ἀπέλυσε τὴν Ἐκκλησίαν, *he diſmiſſed the Aſſembly* (or the *Church.*) 1674. (dimiſit Conventum.)

A *Church* then in the Scripture-Phraſe is no other, than a Meeting or Gathering of certain People, which (if it be taken in a Religious Senſe, as moſt commonly it is) are gathered together in the Belief of the ſame Principles, Doctrines and Points of Faith, whereby as a Body they become diſtinguiſhed from others, and have a certain Relation among themſelves; and a Conjunct Intereſt to the Maintaining and Propagating theſe Principles they judge to be right: And therefore have a certain Care and Overſight over one another, to prevent and remove all Occaſions, that may tend to break this their Conjunct Intereſt, hinder the Propagation of it, or bring Infamy, Contempt, or Contumely upon it; or give ſuch, as on the other hand are or may be banded together to undo them, juſt Occaſion againſt them, to decry and defame them. What a Religious Church is?

Now the Way to diſtinguiſh that *Church*, *Gathering*, or *Aſſembly* of People, whereof Chriſt truly is the Head, from ſuch as falſly pretend thereto, is by conſidering the Principles and Grounds upon which they are gathered together, the Nature of that Hierarchy and Order they have among themſelves, the Way and Method they take to uphold it, and the Bottom upon which it ſtandeth; which will greatly contribute to clear all Miſtakes. How to diſtinguiſh the true Church from the falſe.

Foraſmuch as *Sanctification* and *Holineſs* is the great and chief End among true Chriſtians, which moves them to gather together; therefore the

Apoſtle

1674. Apostle *Paul* defines the Church in his Salutation to the *Corinthians*, 1 Cor. 1. 2. *Unto the Church of God which is at* Corinth, *them that are sanctified in Christ Jesus, called to be Saints.* So the Church is such as are sanctified in Christ Jesus, called to be Saints.

The Churches Care over its Members, &c.

The Power and Authority, Order and Government we speak of, is such, as a *Church*, *Meeting*, *Gathering* or *Assembly* claims towards those that have or do declare themselves Members, who own, believe and profess the same Doctrines and Principles of Faith with us, and go under the same Distinction and Denomination; whose Escapes, Faults and Errors may by our Adversaries justly be imputed to us, if not seasonably and Christianly reproved, reclaimed or condemned. For we are not so foolish, as to concern our selves with those who are not of us; far less, who stand in Opposition to us, so as to reprove, instruct or reclaim them, as Fellow-Members or Brethren: Yet with a Respect to remove the general Reproach from the Christian Name, with a tender Regard to the Good of their immortal Souls, for the Zeal we owe to God's Glory, and for the Exaltation and Propagation of his everlasting Truth and Gospel in the Earth, we have not been wanting with the Hazzard of our Lives to seek the scattered Ones, holding forth the living and sure Foundation, and inviting and perswading all to obey the Gospel of Christ, and to take Notice of his Reproofs, as he makes himself manifest in and by his Light in their Hearts. So our Care and Travel is and hath been towards those that are without, that we may bring them into the Fellowship of the Saints in Light; and towards those that are brought in, that they may not be led out again, or drawn aside, either to the Left Hand, or the Right, by the Workings and Temptations of the Enemy.

These

Theſe Things being thus cleared and opened, we do poſitively affirm, That we being *a People gathered together by the Power of God* (which moſt if not all of thoſe, that ariſing among our ſelves do oppoſe us herein, have acknowledged) into the Belief of certain Principles and Doctrines, and alſo certain Practiſes and Performances, by which we are come to be ſeparated and diſtinguiſhed from others, ſo as to meet apart, and alſo to ſuffer deeply for our Joint-Teſtimony; there are and muſt of Neceſſity be, as in the Gathering of us, ſo in the Preſerving of us while gathered, Diverſities of Gifts and Operations for the Edifying of the whole Body. Hence ſaith the Apoſtle, 1 *Tim.* 5. 17. *Let the Elders, that rule well, be counted worthy of double Honour, eſpecially they who labour in the Word and Doctrine:* And this we ſuppoſe neither to be *Popiſh*, nor Antichriſtian; let our Oppoſers ſay it, as oft as they can, without reckoning the Apoſtles ſuch. 1674. Diverſities of Gifts in the Church.

Secondly, Foraſmuch as all are not called in the ſame Station, ſome Rich, ſome Poor; ſome Servants, ſome Maſters, ſome Married, ſome Unmarried; ſome Widows, and ſome Orphans, and ſo forth; it is not only convenient, but abſolutely needful, that there be certain Meetings at certain Places and Times, as may beſt ſuit the Conveniencies of ſuch, who may be moſt particularly concerned in them; where both thoſe that are to take Care, may aſſemble, and thoſe who may need this Care, may come and make known their Neceſſities, and receive Help, whether by Counſel or Supply, according to their reſpective Needs. This doth not at all contradict the Principle of being led inwardly and immediately by the Spirit; elſe how came the Apoſtle in that Day of the Powerful Pouring forth of the Spirit of God to ſet apart Men for this Purpoſe? Sure, this was not to lead them from their inward Meetings about Buſineſs—eſtabliſhed by the Apoſtle.

1674. ward Guide; yea, of the contrary it is expresly said, *Look ye out among you seven Men of honest Report, full of the Holy Ghost and Wisdom, whom we may appoint over this Business.* Sure, they were not to undertake a Business being full of the Holy Ghost, which might import a Contradiction to their being led by it: So we see, it is both fit and suitable to the Apostles Doctrine, to have *Meetings about Business.* Now if any should be so whimsical or conceited, as to scruple their being at set Places and Times, though these be nothing relative to the Essential Parts, but only Circumstances relating to the Conveniency of our Persons (which we must have regard to, so long as we are cloathed with Flesh and Blood: And such Notionists, as are against this Godly Care, work far more in their vain Imaginations, than they reduce to Practise; being like unto such, of whom the Apostle *James* testified, who content themselves with saying to the Naked, *Be cloathed*; *and to the Hungry, Be fed*; while they offer not in the least to minister to them those Things, which are needful for Cloathing and Feeding of them) Yet shall we not scruple to make it appear, that it is not without very good Ground, that we both appoint Places and Times. And first, as to the *Place*, I say as before, it is with our Bodies we must meet, as well as with our Spirits; and so of Necessity we must convey our Bodies unto one Place, that we may speak and act in those things we meet for: And that must be in some certain Place, where all must know where to find it; having herein a regard to the Conveniencies and Occasions of such as meet. Were it fit, that those of the Church of *Corinth* should go do their Business at *Antioch*, or the Church of *Jerusalem* at *Rome*? Nay surely, God hath not given us our Reasons to no Purpose; but that we should make Use of them for his Glory, and the Good

Convenient Places to meet in—

of

of our Brethren; yet always in Subjection to his Power and Spirit. And therefore we have reſpect to theſe Things in the Appointing of our Meetings, and do it not without a regard to the Lord, but in a Senſe of his Fear. And ſo the like as to *Times*, which is no contradicting of the inward Leading of the Spirit. Elſe how came the Apoſtle to appoint a Time to the *Corinthians* in their Contributions, deſiring them, 1 *Cor.* 16. 2. *To lay by them in Store upon the Firſt Day of the Week, yea*, ſaith he, *not that he gave the ſame Order to the Church of* Galatia. I know not, how any in Reaſon can quarrel about *Set Times* for outward Buſineſs, it being done in a Subjection to God's Will, as all things ought to be: or elſe how can ſuch, as ſo do, but quarrel with the Apoſtle for this Impoſition (at that rate) upon the Churches of *Corinth* and *Galatia?* We appoint no ſet Times for the Performance of the Worſhip of God, ſo as to appoint Men to Preach and Pray at ſuch and ſuch ſet Times; though we appoint Times to *Meet together in the Name of the Lord*, that we may feel his Preſence, and he may move in and through whom he pleaſeth without Limitation. Which Practice of *Meeting together* we are greatly encouraged to by the Promiſe of Chriſt and our own Bleſſed Experience; and alſo we are ſeverely prohibited to lay it aſide by the holy Apoſtle: and alſo on the other hand by the ſad Experience of ſuch, as by Negligence or Prejudice forſake the Aſſemblies of God's People; upon many of which is already fulfilled, and upon others daily fulfilling the Judgments threatned upon ſuch Tranſgreſſors: Read *Heb.* 10. from Verſe 23 to the End, where that Duty is ſo ſeriouſly exhorted to, and the Contempt of it reckoned a wilful Sin, almoſt (if not altogether) unpardonable; yea, *a treading under Foot the Son of God, and a Doing Deſpight to the Spirit of Grace*; which is fulfilled in

1674.

And convenient ſet Times appointed.

Reaſons for the Continuance of our ſaid practiſe.

1674. our Day, and proves the lamentable Fruits of such as have so backslidden among us. And therefore having so much good and real Ground for what we do herein, together with the Approbation and Encouragement of Christ and his Apostles, both by Command and Practise, we can (as that both the *Alpha* and *Omega*, the Foundation and Cap-stone required) faithfully affirm in good Conscience, *That God hath led us by his Spirit, both to appoint Places and Times, where we may see the Faces one of another; and to take Care one for another, provoking one another to Love and good Works.* And our Faith and Confidence herein cannot be staggered by a meer Denyal in our Oppofers, which no Man of Conscience and Reason will say it ought; seeing the Thing it self hath such a solid and real Cause and Foundation, so good and suitable a Pattern and Example, and that it is constantly confirmed to us, both by the Testimony of God's Spirit in our Hearts, and by the good Fruits and Effects which we daily reap thereby, as a Seal and Confirmation, that God is well pleased therewith, and approveth us in it.

Having thus far proceeded to shew, That there ought to be Order and Government among the People of God; and that that, which we plead for, is, That there may be certain Meetings set apart for that End; It is next to be considered, *In what Cases, and how far it may extend?*

Section V.

In what Cases, and how far this Government *extends? And first, as to* Outwards *and* Temporals.

The Occasion of these Meetings about Business.

I Shall begin with that, which gave the first Rise for this *Order* among the Apostles; and I do verily believe, might have been among the

the first Occasions, that gave the like among us, and that is, *The Care of the Poor*; *of Widows and Orphans*. *Love* and *Compassion* are the great, yea, and the chiefest Marks of Christianity: *Hereby shall it be known*, saith Christ, *that ye are my Disciples, if ye love one another*. And *James* the Apostle places Religion herein in the first place; *Pure Religion* (saith he) *and Undefiled before God and the Father is, to visit the Fatherless and Widows in their Afflictions*, &c. For this then, as one main End do we meet together, that Enquiry may be made, if there be any Poor of the Houshold of Faith, that need, that they may be supplied; that the Widows may be taken Care of, that the Orphans and Fatherless may be bred up and Educated. Who will be so Unchristian, as to reprove this good *Order* and *Government*, and to say it is needless? But if any will thus object; *May not the Spirit lead every one of you to give to them that need? What needs meeting about it, and such Formalities?* 1672.

1. To take Care for the Poor Widows and Orphans.

I answer, The Spirit of God leads us so to do; what can they say to the contrary? Nor is this a Practice any ways inconsistent with being inwardly and immediately led by the Spirit; for the Spirit of God doth now, as well as in the Days of Old, lead his People into those things which are orderly, and of a good Report; for he is the God of Order, and not of Confusion: And therefore the holy Apostles judged it no Inconsistency with their being led by the Spirit to appoint *Men full of the Holy Ghost and of Wisdom over the Business of the Poor*. Now if to be *full of the Holy Ghost* be a Qualification needful for this Imployment; surely, the Nature of their Imployment was not to render this so needful a Qualification useless and ineffectual, as if they were not to be led by it.

The Example of the Apostles.

1674. Moreover we see, though they were at that Time all filled with the Spirit, yet there was something wanting before this good Order was established. *There was a Murmuring, that some Widows were neglected in the daily Ministration*; and we must not suppose, the Apostles went about to remedy this Evil, that was creeping into the Church, without the Counsel of God by his Spirit, or that this Remedy they were led to, was stepping into Apostacy; neither can it be so said of us, we proceeding upon the like Occasion.

Contributions for the Poor.

If then it be thus needful and suitable to the Gospel to relieve the Necessities of the Poor, that as there was *No Beggar to be among* Israel *of Old*, so far less now; must there not be Meetings to appoint Contribution, in Order to the performing these Things? Which is no other, but the giving of a general Intimation what the Needs are? That every one, as God moves their Hearts, and hath prospered them (without Imposition, Force or Limitation) may give towards these needful Uses. In which Case these Murmurers at our good Order in such Matters, may well think strange at the Apostle: How pressingly! how earnestly doth he reiterate his Desires and Provocations, so to speak, in this Respect to the *Corinthians*, 1 Cor. 16. 2. and the 8th and 9th Chapters of the 2d Epistle throughout!

Now though he testifies to them elsewhere, That *they are the Temples of the Holy Ghost, and that the Spirit of God dwells in them*; yet ceaseth he not to intreat and exhort, yea, and to give them certain Orders in this Matter.

Besides all these Reasons, which are sufficient to convince any unprejudicate Man, The secret Approbation of God's Spirit accompanying us in this Thing, together with the Fruits and Effects of it; which Hundreds can witness to, whose Needs have been supplied, and themselves helped through

through divers Difficulties; and the Teſtimonies of ſome already, and of many more Orphans and Fatherleſs Children, who have found no want neither of Father nor Mother, or other Relations, through the tender Love and Care of God's People in putting them in Trades and Imployments, and giving them all needful Education: Which will make it appear, e're this Age paſs away, to thoſe that have an Eye to ſee, that theſe are not the meer Doings and Orders of Men; but the *Work of him who is appearing in ten Thouſands of his Saints, to eſtabliſh not only Truth, but Mercy and Righteouſneſs in the Earth.* 1674. Fatherleſs Children put Apprentices.

And for that End therefore in the ſecond Place this Order reacheth the taking up and compoſing of Differences as to outward Things, which may fall out betwixt Friend and Friend; for ſuch things may fall out through the Intricacies of divers Affairs, where neither hath any poſitive Intention to injure and defraud his Neighbour, as in many Caſes might be inſtanced. Or if thro' the Workings and Temptations of him, whoſe work is to beſet the Faithful, and People of the Lord, and to engender (ſo far as he can) Strife and Diviſion among them, any ſhould ſtep aſide, as to offer to wrong or prejudice his Neighbour; we do boldly aver, as a People gathered together by the Lord unto the ſame Faith, and diſtinguiſhed from all others by our Joint-Teſtimony and Sufferings, that we have Power and Authority to decide and remove theſe things among our ſelves, without going to others to ſeek Redreſs. And this in it ſelf hath ſo much Reaſon, that I cannot tell, if any that are not wholly prejudicate or obſtinate, can blame it. For if we be of one Mind concerning Faith and Religion, and that it be our Joint-Intereſt to bring all others unto the ſame Truth with us, as ſuppoſing them to be wrong, what Confidence can we have to 2. To Compoſe Differences in the Church in outward Matters.

1674. think of Reclaiming them, if the Truth we profess have not Efficacy, as to reconcile us among our selves in the Matters of this World: If we be forced to go out to others for Equity and Justice, because we cannot find it among our selves, how can we expect to invite them to come among us, when such Virtues, as which still accompany the Truth, are necessarily suppos'd to be wanting? Should we affirm otherwise, it were to destroy the Truth and Faith, we have been and are in the Lord's Hand building up: And indeed the Spirit and Practice of such as oppose us herein, hath no less Tendency.

Moreover, besides the Enforcing and Intrinsick Reason of this Thing, we have the Concurrence, Approbation and Comfort of the Apostle's Testimony, 1 *Cor.* 6. *Dare any of you, having a Matter against another, go to Law before the Unjust, and not before the Saints?* If it be objected, *Do you reckon all Unjust that are not of you? Think ye all other People void of Justice?*

Objection.

Believers not to go to Law before the Unjust, &c.

I answer, Though the Apostle useth this Expression, I am perswaded, he did not reckon all others unjust, that had not received then the Christian Faith. There were, no doubt, moral and just Men among the *Heathen*; and therefore the same *Paul* commends the Nobility of *Festus*. He reckons them there *Unjust* in respect of the Saints, or comparatively with them, as such as are not come to the *just Principle of God in themselves* to obey it and follow it: And therefore though he accounts them, who are least esteemed in the Church, capable to decide such Matters; yet he supposeth it safer to submit to their Judgment in such Cases, though it were by *taking Wrong*, or *suffering Wrong*, than to go before others to the greater Reproach of the Truth. We hope, though many Occasions of this kind have fallen in among us, since we have been a People, none

none have had just Occasion to decline our Judg- 1674.
ment. And though some should suppose themselves to be wronged; yet if they should go bring their Matter before others, we might say as the Apostle saith in the fore-mentioned Chapter, *v.* 7. *This were thereby a Fault in them*, and would evidence a greater Care of some outward Concern, than of the Honour and Interest of Truth: and therefore such as have a tender Regard that way, would rather suffer, what to their Apprehensions may seem wrong. For in Matters, wherein two Parties are opposite in the Case of *Meum* and *Tuum*, it is somewhat hard to please both; except where the Power of Truth, and the righteous Judgment thereof reaching to that of God in the Conscience, hath brought to a true Acknowledgment him that hath been mistaken, or in the wrong: which hath frequently fallen out among us, to the often refreshing and confirming our Souls in the certain Belief, that Christ was fulfilling his Promises among us, *In Restoring Judges, as at the first, and Counsellors, as in the Beginning.*

The Case of *Meum* and *Tuum*.

Now suppose, any should be so Pettish, or Humerous, as not to agree in such Matters to the Judgment of his Brethren, and to go before the Unbelievers (for though I reckon them not such Unbelievers, as the *Heathen* of Old, because they Profess a Faith in God and Christ; yet I may safely say, they are Unbelievers as to these Principles and Doctrines which we know are the Truth of God; and in that Sense must be Unbelievers as to him, that so Appealeth to them from his Brethren.) I say, such as so do, first commit a certain Hurt, and Evil, in staining the Honour and Reputation of the Truth they Profess; which ought to be dearer to us than our Lives. And even in that Outward Matter, for which they thus do, they run a Hazzard, not

Going before Unbelievers from the Judgment of the Brethren, is a Dishonour to the Truth

1674. knowing, whether Things ſhall carry, as they expect: If they Looſe, they have a double Prejudice; if they Gain, it is a too dear Rate, even with the Hurt of *Truth*'s Reputation, which their Outward Advantage cannot make up. If then, it be Unlawful *to do Evil, that Good may come of it*, even a *Spiritual Good*; far leſs is it Lawful to do a *Poſitive Evil* of ſo deep a Dye, as to bring an Evil Report upon the good Land, and give the Uncircumciſed an Occaſion to Rejoice: Out of the Uncertain Hope of an Outward Gain, it is far better to ſuffer Loſs, as the Apoſtle very well Argues in the Place above-mentioned.

Indeed, if there be any ſuch, have been, or appear to be of us, as ſuppoſe, *There is not a Wiſe Man among us all, nor an Honeſt Man, that is able to judge betwixt his Brethen.* We ſhall not covet to meddle in their Matter; being perſwaded, that either they, or their Cauſe is nought. Though (Praiſes to God) among all thoſe that have gone from us, either upon one Account or other, I never heard, that any were ſo minded towards us; but the moſt Part of them having let in the Offence of ſome Things, or Perſons, have had this Unanimous Teſtimony concerning us, that *Generally we are an Honeſt and Upright-hearted People.*

Apoſtates Teſtimony concerning us.

But whatever Senſe our Enemies, or Apoſtates have of us, who look aſquint on the Face of *Truth*, and can ſee nothing aright in thoſe they love not, or are prejudicate againſt: This we can ſay in the laſt Place (beſides the Reaſons and Scripture above declared) that the Good Fruits, and Effects, which daily abound to the Houſhold of Faith, in this, as well as the other Parts of the Government the Lord is eſtabliſhing among us, doth more and more Commend it unto us; and confirmeth our Hearts in the certain Belief

of

of that, which we can confidently Teſtifie in good Conſcience, *That God hath led us hereunto by his Spirit:* and we ſee the Hand of the Lord herein, which in due Time will yet more appear; that as through our Faithful Teſtimony, in the Hand of the Lord, that Antichriſtian and Apoſtatized Generation, the NATIONAL MINISTRY, hath received a deadly Blow by our diſcovering and witneſſing againſt their Forced Maintenance, and Tythes, againſt which we have teſtified by many Cruel Sufferings of all Kinds (as our *Chronicles* ſhall make known to Generations to come) ſo that their Kingdom, in the Hearts of Thouſands, begins to totter and looſe its Strength, and ſhall aſſuredly fall to the Ground, through *Truth*'s prevailing in the Earth; ſo on the other Hand do we, by coming to Righteouſneſs and Innocency, weaken the Strength of their Kingdom, who judge for Rewards (as well as ſuch as Preach for Hire) and by not miniſtring Occaſion to thoſe, who have heaped up Riches, and lived in Exceſs, Luſt and Riot, by feeding and preying upon the Iniquities and Contentions of the People. For as Truth and Righteouſneſs prevails in the Earth, by our faithful Witneſſing and keeping to it, the Nations ſhall come to be eaſed and disburdened of that deceitful Tribe of *Lawyers*, (as well as *Prieſts*) who by their many Tricks, and Endleſs Intricacies, have rendered Juſtice, in their Method, burdenſome to honeſt Men, and ſeek not ſo much to put an End, as to foment Controverſies and Contentions, that they themſelves may be ſtill fed and upheld, and their Trade kept up. Whereas by Truth's Propagation, as many of theſe Controverſies will die by Mens coming to be leſs Contentious; ſo when any Difference ariſeth, the Saints giving Judgment, without Gift or Reward, or running into the Tricks and endleſs Labyrinths

1674.

Prieſts forced Maintenance, and Tythes, have received a deadly blow.

Lawyers by Tricks and Intricacies foment Controverſies.

1674. Labyrinths of the Lawyers, will ſoon Compoſe them. And this is that we are perſwaded, the Lord is bringing about in our Day, though many do not, and many will not ſee it; becauſe it is indeed in a Way different and contrary to Man's Wiſdom, who are now deſpiſing Chriſt in his Inward Appearance, becauſe of the Meanneſs of it; as the *Jews* of Old did him in his Outward: Yet notwithſtanding there were ſome then that did Witneſs, and could not be Silent, but muſt Teſtify that *He was come.* Even ſo now are there Thouſands, that can ſet to their Seal, that he hath now again the *Second time Appeared*, and is appearing in *Ten Thouſands of his Saints*; in and among whom (as a firſt Fruits of many more that ſhall be gathered) he is reſtoring the Golden Age, and bringing them into the Holy Order and Government of his own Son, who is ruling, and to rule in the midſt of them, ſetting forth the Counſellors as at the Beginning, and Judges as at Firſt; and eſtabliſhing Truth, Mercy, Righteouſneſs and Judgment again in the Earth: *Amen, Hallelujah!*

Chriſt's reſtoring the Golden Age.

3. To take care in the Caſe of Marriages.

Thirdly, Theſe Meetings take Care in the Caſe of Marriages, that all things be Clear; and that there may be nothing done in that Procedure, which afterwards may prove to the Prejudice of Truth, or of the Parties concerned; which being an Outward Thing (that is acknowledged in it ſelf to be Lawful) of the greateſt Importance a Man, or Woman, can perform in this World; and from the Sudden, Unwary, or Diſorderly Procedure whereof, very great Snares and Reproaches may be caſt both upon the Parties, and the Profeſſion owned by them; therefore it doth very fitly, among other Things, when it occurs, come to be conſidered of by the People of God, when Met, to take care to preſerve all things right and ſavoury in the Houſhold of Faith. We do

do believe, our Adversaries, that watch for Evil against us, would be glad, how Promiscuously or Disorderly we proceed in this weighty Matter; that so they might the more boldly accuse us, as Overturners of all Humane and Christian Order: But God hath not left us without his Counsel and Wisdom in this Thing; nor will he, that any should receive Just Occasion against us his People: And therefore in this weighty Concern, we, who can do nothing against the Truth, but all for, and with Regard to the Truth, have divers Testimonies for the Lord. And— 1674.

First, *That we cannot Marry with those that walk not in, and obey not the Truth, as being of another Judgment, or Fellowship; or Pretending to it, walk not suitable and answerable thereto.* 1. Our Testimony against Marrying with the Unbelievers.

Secondly, *Nor can we go to the Hireling-Priests, to uphold their false and usurped Authority, who take upon them to marry People without any Command, or Precedent for it from the Law of God.* 2. By the Priest.

Lastly, *Nor can we suffer any such kind of Marriages to pass among us, which either as to the Degrees of Consanguinity, or otherwise, in it self is Unlawful, or from which there may be any just Reflection cast upon our Way.* 3. In forbidden Degrees.

As to the first Two, they being Matter of Principles received and believed, it is not my Work here to debate them; only since they are received and owned as such (for which we can, and have given our sufficient Reasons elsewhere, as for our other Principles) we ought to care, how any, by walking otherwise, bring Reproach upon us. Yet not to pass them wholly by, as to the First; Besides the Testimony of the Spirit of God in our Hearts (which is the Original Ground of our Faith in all Things) we have the Testimony of the Apostle *Paul*, 2 Cor. 6. 14. *Be ye not unequally Yoked together*, &c. Now if any should think, it were much from this Scripture to plead Test. 1. Against Unbelievers.

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1674. it absolutely Unlawful in any Case, to join in Marriage with any (however otherwise Sober) because of their not being one with us in all Things: I shall speak my Judgment. To me it appears so; and to many more who have obtained Mercy; *and we think, we have the Spirit of God.* But whether it be Lawful or not, I can say Positively, *It is not Expedient*, neither doth it Edify; and (as that which is of dangerous Consequence) doth give justly Offence to the Church of Christ: And therefore no true Tender Heart, will prefer his private Love to the Good and Interest of the whole Body.

Test. 2. Against the Priests Usurpations.

As for the Second, In that we deny the Priests, their Assumed Authority and Power to Marry, it is that which in no wise we can Recile from, nor can we own any in the doing of it; it being a Part of our Testimony against the Usurpations of that Generation, who never yet, that I ever heard of, could produce any Scripture-Proof, or Example for it. And seeing, none can pretend Conscience in the Matter (for they themselves Confess, that it is no Part of the Essence of Marriage;) if any pretending to be among us, should through Fear, Interest, or Prejudice to the Truth, come under and bow to that Image, have we not Reason to deny such Slavish and Ignoble Spirits, as mind not Truth and its Testimony?

Test. 3. Against forbidden Degrees of Consanguinity and Pre-engagements, &c.

Lastly, Seeing, if any walking with us, or going under the same Name, should *hastily* or *disorderly* go together, either being within the Degrees of Consanguinity, which the Law of God forbids, or that either Party should have been formerly under any *Tye* or Obligation to others, or any other vast Disproportion, which might bring a just Reflection upon us from our Oppossers; Can any blame us for taking Care to prevent these Evils, by appointing, that such as so design, *make known their Intentions to these Churches*

or

or Assemblies, where they are most known, that if any know just Cause of Hinderance, it may be mentioned, and a Timous Let put to the Hurt, either by stopping it, if they can be brought to *condescend*; or by refusing to be Witnesses and Concurrers with them in it, if they will not? For we take not upon us to hinder any to Marry, otherwise than by Advice, or Disconcerning our selves; neither do we judge, that such as do *Marry* contrary to our Mind, that therefore their Marriage is null and void in it self, or may be Dissolved afterwards; Nay: All our Medling is in a holy Care for the Truth. For if the thing be right, all that we do, is to be Witnesses; and if otherwise, that we may say for our Vindication to such, as may upbraid us therewith, that we *Advised otherwise*, and did no ways concur in the Matter: That so they may bear their own Burden, and the Truth and People of God be cleared. 1674.

Now I am confident, that our Way herein is so answerable to Reason and Christianity, that none will blame us therefore; except either such, whose Irregular and Impatient Lusts cannot suffer a *Serious* and *Christian Examination*, and an advised and moderate Procedure; or such, who watching for Evil against us, are sorry, we should proceed so *Orderly*, and would rather, we should suffer all manner of Irregularities and Abominations, that they might have the more to say against us. But the solid and real Reasons we have for our Way herein, will sufficiently plead for us in the Hearts of all Sober Men; and moreover, the Testimony of God's Spirit in our Hearts doth abundantly Confirm us both against the Folly of the One, and the Envy of the other. What Kind of Persons cannot bear the good Order of Truth.

Fourthly, There being nothing more needful, than to *preserve Men and Women in Righteousness*, after they are brought into it; and also nothing more 4. Our Care for Restoring or Separating Offenders.

1674. more certain, than that the great Enemy of Man's Soul seeks daily, how he may draw back again, and catch those, who have in some Measure escaped his Snares, and known Deliverance from them; therefore do we also meet together, that we may receive an Opportunity to Understand, if any have fallen under his Temptations, that we may *Restore* them again, if possible; or otherwise *Separate* them from US. Surely, if we did not so, we might be justly blamed as such, among whom it were lawful to commit any Evil unreproved; indeed, this were to be guilty of that *Libertinism*, which some have falsly accused us of, and which hath been our Care all along, as became the People of God, to avoid: Therefore we have sought always to keep the House clean, by faithfully Reproving and Removing, according to the Nature of the Offence, and the Scandal following thereupon; private things privately, and publick things publickly. We desire not to propagate Hurt, and defile People's Minds with telling them such things, as tend not to Edify; yet do we not so cover over or smooth over any Wickedness, as not to deal Roundly with the Persons guilty, and causing them to take away the Scandal in their Acknowledgment before All, to whose Knowledge it hath come: Yet judge we not our selves obliged to *tell that in* Gath, *or publish that in the Streets of* Askelon, *which make the Daughters of the Uncircumcised Rejoyce*; or strengthen *Atheists* and *Ranters* in their Obduredness, who feed more upon the Failings of the Saints, than to Imitate their true Repentance. And therefore where we find an unfeigning Returning to the Lord, we desire not to Remember that, which the Lord hath Forgotten; nor yet to throw Offences in the Way of the Weak, that they may stumble upon them.

And therefore I conclude, that our Care as to these

these things also, is most needful, and a Part of that *Order* and *Government*, which the Church of Christ never was, nor can be *Without*; as doth abundantly appear by divers Scriptures heretofore mentioned. 1674.

Section VI.

How far this Government *doth Extend in Matters* Spiritual, *and Purely* Conscientious.

THus far I have considered the *Order* and *Government* of the Church, as it respects *outward Things*; and its Authority in Condemning or Removing such things, which in themselves are Evil, as being those, which none will readily justify: the Necessity of which things is such, that few but will acknowledge, the Care and Order in these Cases to be *commendable* and expedient.

Now I come to consider the things of another Kind, which either verily are, or are supposed to be Matters of CONSCIENCE, or at least, wherein People may lay Claim to *Conscience* in the Acting or Forbearing of them. In which the great Question is, *How far in such Cases the Church may give positive* Orders, *or* Rules? *How far her Authority reacheth or may be supposed to be binding, and ought to be submitted to?* For the better clearing and Examination of which, it will be fit to consider.

First, *Whether the Church of Christ have Power in any Cases, that are Matters of Conscience, to give a positive Sentence and Decision, which may be* Obligatory *upon Believers?* Quest. I.

Secondly, *If so, In what Cases and Respects she may so do?* Quest. II.

Thirdly, *Wherein consists the Freedom and Liberty of* Conscience, *which may be exercised by* Quest. III.

1674. *by the Members of the true Church diverſly, without judging one another?*

Queſt. IV. And Laſtly, *In whom the Power Deciſive is in Caſe of* Controverſy *or Contention in ſuch Matters?*——Which will alſo lead us *To obſerve the vaſt Difference betwixt* Us *and the* Papiſts, *and others in this Particular.*

Queſt I. As to the Firſt, *Whether the Church of Chriſt have Power in any Caſes, that are Matters of* Conſcience, *to give a poſitive Sentence and* Deciſion, *which may be* Obligatory *upon Believers*—

Anſw. I Anſwer Affirmatively, *She hath*; and ſhall prove it from divers Inſtances, both from Scripture and Reaſon. For *Firſt*, All *Principles* and *Articles* of *Faith*, which are held doctrinally, are in Reſpect to thoſe that believe them, Matters of Conſcience. We know, the *Papiſts* do out of Conſcience, (ſuch as are zealous among them) adore, worſhip and pray to *Angels*, *Saints* and *Images*, yea, and to the *Euchariſt*, as judging it to be really Chriſt Jeſus; and ſo do others place Conſcience in things that are abſolutely wrong: Now I ſay, We being gathered together into the Belief of certain Principles and Doctrines without any Conſtraint or worldly Reſpect, but by the meer Force of Truth upon our Underſtanding, and its Power and Influence upon our Hearts; theſe Principles and Doctrines, and the Practices neceſſarily depending upon them are, as it were, the *Terms*, that have drawn us together, and the * *Bond*, by which we became

Articles of Faith are Matters of Conſcience.

1. Proof from Right Reaſon.

* *Yet this is not ſo the* Bond, *but that we have alſo a more inward and inviſible*, to wit, *the* Life *of* Righteouſneſs, *whereby we alſo have Unity with the upright Seed in all, even in thoſe, whoſe Underſtandings are not yet ſo* enlightned. *But thoſe, who are once* enlightned, *this is as an* outward Bond; *and if they ſuffer themſelves to be* darkned *through* Diſobedience, *which as it does in the* outward Bond, *ſo it doth in the* inward.

center-

centered into One *Body* and *Fellowship*, and distinguished from others. Now if any one or more so engaged with us should arise to teach any other Doctrine or Doctrines, contrary to these, which were Ground of our being One; who can deny, but the Body hath Power in such a Case to declare, *This is not according to the Truth we profess; and therefore we pronounce such and such Doctrines to be Wrong, with which we cannot have Unity, nor yet any more Spiritual Fellowship with those as hold them?* And so Cut themselves off from being Members by dissolving the very Bond, by which they were linked to the Body. Now this cannot be accounted *Tyranny* and *Oppression*, no more than in a Civil Society, if one of the Society shall contradict one or more of the fundamental Articles, upon which the Society was contracted, it cannot be reckon'd a Breach or Iniquity in the whole Society to declare, that such Contradictors have done wrong, and forfeited their Right in that Society; in Case by the original Constitution the Nature of the Contradiction implys such a Forfeiture, as usually it is; and will no Doubt hold in Religious Matters. As if a Body be gathered into one Fellowship by the Belief of certain Principles, he that comes to believe otherways, naturally scattereth himself; for that the Cause, that gathered him, is taken away: And so those, that abide constant, in declaring the thing to be so as it is, and in looking upon him and witnessing of him to others (if need be) to be such, *as he has made himself*; do him no Injury. I shall make the Supposition in the General, and let every People make the Application to themselves, abstracting from us; and then let Conscience and Reason in every impartial Reader declare, whether or not it doth not hold? Suppose a People really gathered unto the Belief of the true and certain Principles of the Gospel, if

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The Disbeliever of the principles of a Fellowship excludes himself therefrom and scatters.

1674. any of these People shall arise and Contradict any of those fundamental Truths, Whether has not such as stand, good Right to *Cast such a one out* from among them, and to pronounce positively, *This is contrary to the Truth we profess and own; and therefore ought to be rejected, and not received, nor yet he that Asserts it, as one of us?* And is not this Obligatory upon all the Members, seeing all are concerned in the like Care, as to themselves, to hold the Right, and shut out the Wrong? I cannot tell, if any Man of Reason can well deny this? However I shall prove it next from the Testimony of the Scripture.

2 Proof from Scripture.

Gal. 1. 8. *But though we, or an Angel from Heaven preach any other Gospel unto you, than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any Man preach any other Gospel unto you, than that ye have received, let him be Accursed.*

1 Tim. 1. 19, 20. *Holding Faith and a good Conscience, which some having put away, concerning Faith have made Shipwrak. Of whom is* Hymenæus *and* Alexander, *whom I have delivered unto Satan, that they may learn not to Blaspheme.*

2 John 10. *If there come any unto you, and bring not this Doctrine, receive him not into your House, neither bid him Rejoyce.* (For so the *Greek* hath it.)

These Scriptures are so plain and clear in themselves as to this Purpose, that they need no great Exposition to the unbyassed and unprejudicate Reader. Fore-seeing it is so, that in the true Church there may Men arise, and speak Perverse Things contrary to the Doctrine and Gospel already received; What is to be the Place of those, that hold the pure and Antient Truth? Must they look upon these perverse Men still, as their Brethren? Must they cherish them as Fellow-Members, or must they judge, condemn and deny them? We must not think, the Apostle wanted Chari-

Charity, who will have them Accurſed; and that gave *Hymenæus* and *Alexander* over to Satan, after that they had departed from the true Faith, that they might learn not to Blaſpheme. In ſhort, if we muſt (as our Oppoſers herein acknowledge) preſerve and keep thoſe, that are come to own the Truth, by the ſame Means they were gathered and brought into it; we muſt not ceaſe to be plain with them, and tell them, when they are wrong; and by ſound Doctrine both Exhort and Convince Gain-ſayers. If the Apoſtles of Chriſt of Old, and the Preachers of the Everlaſting Goſpel in this Day had told all People, however wrong they found them in their Faith and Principles, *Our Charity and Love is ſuch, We dare not judge you, nor ſeparate from you; but let us all live in Love together, and every own enjoy his own Opinion, and all will be well:* How ſhould the Nations have been? Or what Way can they be brought to *Truth* and *Righteouſneſs?* Would not the *Devil love* this *Doctrine* well, by which *Darkneſs* and *Ignorance* Error and Confuſion might ſtill continue in the Earth unreproved, and uncondemned? If it was needful then for the Apoſtles of Chriſt in the Days of Old to Reprove, without ſparing to tell the High-Prieſts and great Profeſſors among the *Jews*, *That they were ſtubborn and ſtiff-necked, and always reſiſted the Holy Ghoſt*, without being guilty of Impoſition and Oppreſſion, or want of true Love and Charity; and alſo for thoſe Meſſengers the Lord raiſed up in this Day, to reprove and cry out againſt the Hireling Prieſts, and to tell the World openly both Profeſſors and Prophane, *That they were in Darkneſs and Ignorance, out of the Truth, Strangers and Aliens from the Common-Wealth of* Iſrael; if God has gathered a People by this Means into the Belief of one and the ſame Truth, Muſt not they, if they turn and depart from it, be Admoniſhed, Reproved and

1674. *Hymenæus and Alexander* inſtanced.

A wrong Charity and falſe Love to cherish in Error—is

1674. Condemned (yea, rather than thoſe, that are not yet come to the Truth) becauſe they crucify afreſh unto themſelves the Lord of Glory, and put him to open Shame? It ſeems, the Apoſtle judged it very needful, they ſhould be ſo dealt with, *Tit.* 1. 10. when he ſays, *There are many unruly and vain Talkers and Deceivers, eſpecially they of the Circumciſion*, WHOSE MOUTHS MUST BE *STOPPED*, &c. Were ſuch a Principle to be receiv'd or believed, That in the Church of Chriſt no Man ſhould be Separated from, no Man condemned or excluded the Fellowſhip and Communion of the Body for his Judgment or Opinion in Matter of Faith, Than what Blaſphemies ſo horrid, what Hereſies ſo damnable, what Doctrines of Devils, but might harbour it ſelf in the Church of Chriſt? What need then of ſound Doctrine, if no Doctrine make unſound? What need of convincing and exhorting Gain-ſayers, if to gainſay be no Crime? Where ſhould the Unity of the Faith be? Were not this an Inlet to all Manner of Abomination? And to make void the whole Tendency of Chriſt and his Apoſtles Doctrine? And render the Goſpel of none Effect? And give a Liberty to the unconſtant and giddy Will of Man to Innovate, alter and overturn it at his Pleaſure? So that from all that is above-mentioned, we do ſafely conclude, That where a People are gathered together into the Belief of the Principles and Doctrines of the Goſpel of Chriſt, if any of that People ſhall go from their Principles, and aſſert things falſe and Contrary, to what they have already received; ſuch as ſtand and abide firm in the Faith, have Power by the Spirit of God, after they have uſed Chriſtian Endeavours to convince and Reclaim them, upon their Obſtinacy to Separate from ſuch, and to Exclude them from their Spiritual Fellowſhip and Communion: For otherways if this be denied, farewel to all Chriſtianity,

—The Inlet of all manner of Abominations.

ſtianity, or to the maintaining of any ſound Doctrine in the Church of Chriſt. 1674.

But *Secondly*, Taking it for granted, That the Church of Chriſt or Aſſembly of Believers may in ſome Caſes, that are Matter of Conſcience, pronounce a poſitive *Sentence* and *Judgment* without Hazzard of Impoſition upon the Members, it comes to be inquired; *In what Caſes, and how far this Power reacheth?* Queſt. II.

I Anſwer, *Firſt*, As that which is moſt clear and undeniable; In the fundamental Principles and Doctrines of Faith, in Caſe any ſhould offer to teach otherways, as is above declar'd and proved. But ſome may perhaps acknowledge that indeed, if any ſhould contradict the known and owned Principles of Truth, and teach otherways, it were fit to caſt out and exclude ſuch; But what judgeſt thou as to leſſer Matters, as in Principles of leſs Conſequence, or in *outward* Ceremonies or *Geſtures*, Whether it be fit to Preſs Uniformity in theſe things? For Anſwer to this, it is fit to conſider. *Anſwer.*

Firſt, *The Nature of the things themſelves.* Conſideration 1.

Secondly, *The Spirit and Ground they proceed from.* 2.

And Thirdly, *The Conſequence and Tendency of them.* 3.

But before I proceed upon theſe, I affirm, and that according to Truth, That as the Church and Aſſembly of God's People may and hath Power to Decide by the Spirit of God in Matters fundamental and weighty (without which no Deciſion nor Decree in whatever Matters is available) ſo the ſame Church and Aſſembly alſo in other Matters of leſs Moment, as to themſelves (yet being needful and expedient with a Reſpect to the *Circumſtance* of Time, Place and other things that may fall in) may and hath Power by the ſame Spirit, and not otherways, being acted, moved and aſſiſted, and led The Deciſion of Matters of leſs Moment in the Church obligatory.

1674. by it thereto, to pronounce a positive Judgment: Which, no Doubt, will be found Obligatory upon all such, who have a Sense and Feeling of the Mind of the Spirit; though rejected by such, as are not watchful, and so are out of the Feeling and Unity of the Life. And this is that, which none that own Immediate Revelation, or a being inwardly led by the Spirit, to be now a thing expected or dispensed to the Saints, can without contradicting their own Principle deny; far less such, with whom I have to do in this Matter, who claiming this Previledge to Particulars, saying, *That they being moved to do such and such things, though contrary to the Mind and Sense of their Brethren, are not to be judged for it*; adding, *Why may it not be so, that God hath moved them to it?* Now, if this be a sufficient Reason for them to suppose as to *one* or *two*, I may without Absurdity suppose it as well to the whole Body. And therefore as to the First, to wit,

Consi. 1. *The Nature of the Things themselves.* If it be such a thing, the doing or not doing whereof, that is either any Act, or the Forbearance of any, may bring a real Reproach or Ground of Accusation against the Truth professed and owned, and in and through which there may a visible Schism and Dissension arise in the Church, by which Truth's Enemies may be gratified, and it self brought into Dis-esteem: then it is fit for such, whose Care is to keep all right, to take Inspection in the Matter, to Meet together in the Fear of God, to wait for his Counsel, and to speak forth his Mind, according as he shall manifest himself in and among them. And this was the Practice of the primitive Church in the Matter of *Circumcision*. For here lay the Debate: Some thought it not needful to circumcise the *Gentiles*; others thought it a thing not to be dispensed with: And no doubt, of these (for we must

Against the Reproach of Truth.

must remember, they were not the Rebellious *Jews*, but such as had already believed in Christ) there were, that did it out of Conscience, as judging Circumcision to be still obligatory. For they said thus; *Except ye be circumcised after the Manner of* Moses, *ye cannot be saved*. Now what Course took the Church of *Antioch* in these Cases? *Acts* 15. 2. *They determined, that* Paul *and* Barnabas, *and certain other of them should go unto* Jerusalem, *unto the Apostles and Elders about this Question*. We must not suppose, they wanted the Spirit of God at *Antioch*, to have decided the Matter, neither that these Apostles neglected or went from their inward Guide in undertaking this Journey; yet we see, they judged it meet in this Matter to have the Advice and Concurrence of the Apostles and Elders, that were at *Jerusalem*, that they might be all of one Mind in the Matter. For there is no greater Property of the Church of Christ, than pure Unity in the Spirit, that is, a Consenting and Oneness in Judgment and Practices in Matters of Faith and Worship (which yet admits of different Measures, Growths and Motions, but never contrary and contradictory Ones; and in these Diversities of Operations, yet still by the same Spirit, the true Liberty is exercised, as shall be declared hereafter:) Therefore prayeth Christ, *That they all may be One, as he and the Father is One*. To which Purpose also let these following Scriptures be examined:

1674.

The Church at *Antioch* sends a Case to *Jerusalem* for Advice from the Elders.

Rom. 12. 16. *Be of the same Mind one towards another.*

1 Cor. 1. 10. *Now I beseech you, Brethren, by the Name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no Divisions among you; but that ye be perfectly joined together in the same Mind, and in the same Judgment.*

1674. Ephes. 5. 21. *Submitting your selves one to another in the Fear of God.*

Phil. 2. 2. *Fulfil ye my Joy, that ye be like-minded, having the same Love, being of one accord, of one Mind.*

And yet more remarkable is that of the Apostle *Paul* to the *Philippians*, Chap. 3. Vers. 15. *Let us therefore, as many as be perfect, be thus minded; and if in any thing ye be otherways minded, God shall reveal even this unto you.*

Vers. 16. *Nevertheless, whereto we have already attained, let us walk by the same Rule, let us mind the same thing.*

Vers. 17. *Brethren, be Followers together of me, and mark them which walk so, as ye have us for an Example.*

Pretenders and Innovators judged by the Power of God.

So here, though the Apostle grants Forbearance in things, wherein they have not yet attained; yet he concludes, they must walk so, as they have him for an Example, and so consequently not contrary, or otherwise. And therefore we conclude, that whereas any in the Church of God pretending *Conscience* or *Revelation*, shall arise to teach and practise (however insignificant or small in themselves) whether Principles or Practices, yet if they be contrary to such, as are already received as true, and confirmed by God's Spirit in the Hearts of the Saints, and that the introducing of these Things tend to bring Reproach upon the Truth, as such, as are not edifying in themselves, and so stumble the Weak; those who have a true and right Discerning, may in and by the Power of God authorizing them (and no otherways) *Condemn* and *Judge* such Things: And they so doing it, it will be Obligatory upon all the Members, that have a true Sense, because they will feel it to be so, and therefore submit to it. And thus far as to the Nature of themselves.

Secondly,

Secondly, As to *the Spirit and Ground they proceed from.* Whatsoever Innovation, Difference or divers Appearance, whether in Doctrine or Practice, proceedeth not from the pure Moving of the Spirit of God, or is not done out of pure Tenderness of Conscience, but either from that, which being puft up, affecteth Singularity, and there through would be observed, commended and exalted; or from that, which is the Malignity of some Humours and Natural Tempers, which will be contradicting without Cause, and secretly begetting of Divisions, Animosities and Emulations, by which the Unity and unfeigned Love of the Brethren is lessened or rent; I say, all things proceeding from this Root and Spirit, however little they may be supposed to be of themselves, are to be guarded against, withstood and denied, as hurtful to the true Church's Peace, and a Hinderance to the Prosperity of Truth. 1674. Conf. 2. What proceeds not from the Spirit of God, to be withstood and denied.

If it be said, *How know ye that these Things proceed from that Ground?* Quest.

For Answer, I make not here any Application as to particular Persons or Things; but if it be granted (as it cannot be denied) that there may arise Persons in the true Church, that may do such things from such a Spirit, though pretending *Conscience* and *Tenderness*; then it must also be acknowledged, that such, to whom God hath given a true Discerning by his Spirit, may and ought to judge such Practices, and the Spirit they come from, and have no Unity with them. which if it be owned in the General, proves the Case, to wit, That some pretending Conscience in Things seeming indifferent, but yet it proceeding in them from a Spirit of *Singularity*, *Emulation* or *Strife*, those that have received a Discerning thereof from the Lord, may and ought to judge the Transgressors, without being accounted *Imposers*, *Oppressors of Conscience*, or Answ. The Spirit of Discerning in the Church Judges Transgressors.

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1674. *Inforcers of Uniformity*, contrary to the Mind of Christ: against which the Apostle also guardeth the Churches of Old.

Phil. 2. 3, 4. *Let nothing be done through Strife or Vain Glory; but in Lowliness of Mind let each esteem other BETTER THAN THEMSELVES.*

Look not every Man on his own Things; but every Man also on the Things of others.

Now, if it be an Evil to do any thing out of Strife; then such things that are seen so to be done, are they not to be avoided and forsaken? So that we are confident, our Judgment herein cannot be denied, or reputed Erroneous; except it be said, *That none will or can arise in the Church of Christ, pretending such things from such a Spirit:* which I know not any that will, it being contrary to the express Prophesies of the Scripture, and the Experience of the Church in all Ages, as may appear from *Mat.* 24. 24. *Acts* 15. 54. 1 *Tim.* 4. 5. 2 *Tim.* 3. 8. *Mark* 13. 21, 22. 2 *Pet.* 2. 19. Or on the other Hand, that those that abide Faithful, and have a Discerning of those Evils, ought to be silent, and never ought to reprove and gain-stand them, nor yet warn and guard others against them; and that it is a Part of the commendable Unity of the Church of Christ, to suffer all such Things without taking Notice of them. I know none will say so; but if there be any so foolish, as to affirm it, let them consider these Scriptures, *Gal.* 2. 4. 1 *Tim.* 1. 20. 2 *Tim.* 2. 24, 25. *Tit.* 1. 9, 10, 11.

Pretenders may arise, and must be watched against.

Discerners of Evils to reprove and warn—

Now if none of these hold true; but on the contrary, such Evils have been, and may be found to creep in among the People of God, and that such as see them, may and ought to reprove them; then necessarily the doing so, is neither Imposition, Force nor Oppression.

As

As to the *Third*, concerning the Conſequence and Tendency of them, it is moſtly included in the two former: for whatſoever tendeth not to Edification; but on the contrary to Deſtruction, and to beget Diſcord among Brethren, is to be avoided: According to that of the Apoſtle, *Rom.* 16. 17. *Now I beſeech you, Brethren, mark them, which cauſe Diviſions and Offences, contrary to the Doctrine which ye have learned, and avoid them.* 1674. Conf. 3. —Sowers of Diſcord among Brethren to be avoided.

And ſince there is no greater Mark of the People of God, than to be at Peace among themſelves; whatſoever tendeth to break that Bond of Love and Peace, muſt be teſtified againſt. Let it be obſerved, I ſpeak always of the Church of Chriſt *indeed*, and deal with ſuch, as are of another Mind: not as reckoning only falſe Churches not to have this Power, but denying it even to the true Church of Chriſt, as judging it not fit for her ſo to act, as in Relation to her Members. For though Chriſt be the *Prince of Peace*, and doth moſt of all commend Love and Unity to his Diſciples; yet I alſo know, he came not to ſend Peace, but a Sword, that is, in dividing Man from the Luſts and Sins he hath been united to. And alſo it is the Work of his Diſciples and Meſſengers to break the Bands and Unity of the Wicked, wherein they are banded againſt God and his Truth, and the Confederacy of ſuch as ſtand in Unrighteouſneſs, by inviting and bringing as many as will obey, unto Righteouſneſs; whereby they become diſ-united and ſeparated from their Companions, with whom they were centered, and at Peace in the contrary and curſed Nature. And indeed, bleſſed are they, that are ſent forth of the Lord to ſcatter here, that they may gather into the Unity of the Life: And they are bleſſed, that in this Reſpect, even for Righteouſneſs ſake are ſcattered and ſeparated from —To follow Peace among our ſelves— —To the breaking of the Bands of the Wicked. Prov. 20. 26.

1674. from their Brethren; that they may come to know the Brotherhood and Fellowship which is in the Light; from which none ought to scatter, nor to be scattered, but be more and more gathered thereunto. And this leads me to what I proposed in the *Third Place* under this Head of the *True Churches Power in Matters Spiritual*, or *Purely Conscientious*; which may be thus objected:

Quest. 3. *If thou plead so much for an* Oneness *in the* smallest Matters, *wherein consisteth the Freedom and Liberty of the Conscience, which may be exercised by the Members of the true Church diversly, without judging one another?*

Answer. In Answer to this Proposition, I affirm, first in general; That whatsoever Things may be supposed to proceed from the same Spirit, though divers in its Appearance, tending to the same End of Edification, and which in the Tendency of it layeth not a real Ground for Division or Dissention of Spirit, Fellow-Members ought not only to bear one another, but strengthen one another in them.

Now the Respects wherein this may be, I can describe no better than the Apostle *Paul* doth principally in two Places, which therefore will be fit to consider at Length for the Opening of this Matter; this being one of the weightiest Points pertaining to this Subject. Because as on the one Hand due Forbearance ought to be exercised in its right Place; so on the other, the many Devices and false Pretences of the Enemy creeping in here, ought to be guarded against.

Place 1. The first is, 1 *Cor.* 12. from Verse 4. to 31. thus:

Diversities of Gifts, Administrations and Operations from the same Spirit makes no Division.

Vers. 4. *Now there are Diversities of Gifts, but the same Spirit.*

Vers. 5. *And there are Differences of Administrations, but the same Lord.*

Vers.

Verſ. 6. *And there are Diverſities of Operations, but it is the ſame God which worketh all in all.* 1674.

Verſ. 7. *But the Manifeſtation of the Spirit is given to every Man to profit withal.*

Verſ. 8. *For to one is given by the Spirit the Word of Wiſdom, to another the Word of Knowledge by the ſame Spirit;*

Verſ. 9. *To another Faith by the ſame Spirit, to another the Gifts of Healing by the ſame Spirit.*

Verſ. 10. *To another the Working of Miracles, to another Prophecy, to another Diſcerning of Spirits, to another divers kinds of Tongues, to another the Interpretation of Tongues.*

Verſ. 11. *But all theſe worketh that one and the ſelf-ſame Spirit, dividing to every Man ſeverally, as he will.*

Verſ. 12. *For as the Body is One, and hath many Members, and all the Members of that One Body being many, are One Body, ſo alſo is Chriſt.* As many Members in one Body concur to the upholding the ſame.

Verſ. 13. *For by One Spirit are we all baptized into One Body, whether we be* Jews *or* Gentiles, *whether we be bond or free; and have been all made to drink into One Spirit.*

Verſ. 14. *For the Body is not One Member, but many.*

Verſ. 15. *If the Foot ſhall ſay, becauſe I am not the Hand, I am not of the Body; is it therefore not of the Body?*

Verſ. 16. *And if the Ear ſhall ſay, becauſe I am not the Eye, I am not of the Body; is it not therefore of the Body?*

Verſ. 17. *If the whole Body were an Eye, where were the Hearing? If the whole were Hearing, where were the Smelling?*

Verſ. 18. *But now hath God ſet the Members every one of them in the Body, as it hath pleaſed Him.*

Verſ. 19. *And if they were all one Member, where were the Body?*

Verſ.

1674. Verſ. 20. *But now are they many Members, yet but one Body?*

Verſ. 21. *And the Eye cannot ſay unto the Hand, I have no need of thee; nor again, the Head to the Feet, I have no need of you:*

Verſ. 22. *Nay, much more thoſe Members of the Body, which ſeem to be more feeble, are neceſſary:*

Verſ. 23. *And thoſe Members of the Body, which we think to be leſs honourable, upon theſe we beſtow more abundant Honour, and our uncomely Parts have more abundant Comelineſs.*

Verſ. 24. *For our comely Parts have no need, but God hath tempered the Body together, having given more abundant Honour to that Part which lacked:*

Verſ. 25. *That there ſhould be no Schiſm in the Body; but that the Members ſhould have the ſame Care one of another.*

Verſ. 26. *And whether one Member ſuffer, all the Members ſuffer with it; or one Member be honoured, all the Members rejoyce with it.*

Verſ. 27. *Now ye are the Body of Chriſt, and Members in particular:*

Verſ. 28. *And God hath ſet ſome in the Church, firſt Apoſtles, ſecondarily Prophets, thirdly Teachers, after that Miracles, then Gifts of Healing, Helps, Governments, Diverſities for Tongues.*

Verſ. 29. *Are all Apoſtles? Are all Prophets? Are all Teachers? Are all Workers of Miracles?*

Verſ. 30. *Have all the Gifts of Healing? Do all ſpeak with Tongues? Do all interpret?*

Which I would not have ſet down at large, but that there be ſome ſo careleſs (eſpecially in Matters they like not) that they will ſcarce be at the Pains ſeriouſly to read over a Citation only named; and that alſo this being preſented before the Reader in the Current of the Diſcourſe, will fix the Nature of my Application the more in his Underſtanding. For the Apoſtle ſhews here

here the Variety of the Operations of the divers Members of the Body of Christ, working to one and the same End; as the divers Members of a Man's Body towards the maintaining and upholding of the whole. 1674. The Sum of the Premisses.

Now these are not placed in contrary Workings, for so they would destroy one another; and so the Apostle in the ordering of them in three several Kinds proves this. First, *Diversities of Gifts*. Secondly, *Differences of Administrations*. Thirdly, *Diversities of Operations:* And that which is the Bond that keeps the Oneness, here he also mentions, to wit, *The same Spirit, the same Lord, the same God:* The Apostle names nothing of Contrariety or Opposition. But lest any should be so Critical, as to bring in here the School-Distinction of *Contrarium Oppositum* and *Contradictorium*; I shall not deny, but *Contrariety* or *Opposition* in the Sense it is sometimes taken, may be found in the Body without *Schism:* As the *comely Parts* may be said to be *Opposite* or *Contrary* to the *Uncomely*, or the *left Hand* contrary to the *right*, or the *Foot* opposite to the *Head*, as the uppermost Part to the undermost; or the *Doing* a thing is contrary to the *Forbearing* of it; but as for that which is acknowledged to be *Propositions* or *Termini Contradictorii*, that is *Contradictory Propositions*, which are in themselves irreconcilable, whereof one must be still wrong, and that still destroy one another, and work contrary Effects, they are not at all admitted, nor supposed to be in the Body of Christ; as I shall give in one Instance, Vers. 8. *To one is given by the Spirit the Word of Wisdom, to another the Word of Knowledge by the same Spirit:* First, here are *two different Gifts*, but not *contrary*. *Secondly*, There may something like Contrariety in the Sence afore-mentioned, be here supposed; as, some may want this Gift of *Wisdom* and *Knowledge*, No Contrariety in the Body of Christ. Instances 1. 2.

1674. *ledge*, and so *to have* is contrary *to want* (though as to these two, none may be absolutely said to want them; yet all have them not in the same Degree, as a *special Gift*; though as to some Gifts there may be an absolute Want, as that of *Miracles* and *Interpretation of Tongues.*) But should I suppose such a Contrariety, or more properly a *Contradiction*, as to *Wisdom* to oppose *Folly*, and to *Knowledge Utter Ignorance*; this were an Opposition not to be admitted of in the Body, because it were false to suppose, that to proceed from the same Spirit. And such *Contrarieties* or *Diversities*, as cannot justly be supposed to proceed from the same Spirit of God, which is the Bond that links together, cannot be mutually entertained in the Body. So the *Differences* and *Diversities*, which the Apostle admits of, while he speaks largely in this Matter, are, *That none ought to be offended at his Brother, that he hath not the same Work and Office in the Body, that he hath; but that every one keep in his own Place, as God hath appointed them; that neither them that are set in a higher Place, despise them that are set in a lower; nor them that are set in a lower, grudge and repine at such as are set higher: but all work in their proper Place towards the Edification of the Whole.* And that the Apostle intends this, is manifest, where he draws to a Conclusion, Vers. 27. *Now ye are the Body of Christ and Members in particular, and God hath set some in the Church, first, Apostles, Secondly Prophets*, &c. and then he subsumes, *Are all Apostles?* &c.

Diversities of Works and Operations in the Body.

Which the same *Paul* again confirms, *Ephes.* 4. 8, 11. to the 17th, which was the second Place I intended; and shall only mention for Brevity's sake, leaving the Reader to consider of it at his Leisure.

Place 2.

This is also held forth by the Beloved Disciple *John* in his Threefold Distinction, 1 *Joh.* 2. 12, 13.

Of

Of Fathers, Young Men, and little Children: And by *Peter*, 1 *Pet.* 5. 1, 5. in that of *Elders* and *Younger*. The true Liberty then in the Church of Christ is exercised, whenas one judgeth not another in these different Places; but live in Love together, all minding the Unity and general Good of the Body, and to work their own Work in their own Place. Also the Forbearance of the Saints is exercised, whenas they judge not one another for being found in the different Appearance either of *Doing* or *Forbearing*; which may be peculiar to their several Places and Stations in the Body: For that there is and may be Diversities of Works there, is excellently well expressed by the Apostle, *viz.* 1674. The true Liberty in the Church. Diversities of Works expressed by the Apostle.

Rom. 12. 3. *For I say through the Grace given unto me, to every Man that is among you, not to think of himself more highly, than he ought to think; but to think soberly, according as God hath dealt to every Man the Measure of Faith.*

Vers. 4. *For as we have many Members in one Body, and all Members have not the same Office;*

Vers. 5. *So we being many, are one Body in Christ, and every one Members one of another.*

Vers. 6. *Having then Gifts differing, according to the Grace that is given to us, whether Prophecy, let us Prophesy according to the Proportion of Faith:*

Vers. 7. *Or Ministry, let us wait on our Ministring; or he that teacheth, on Teaching:*

Vers. 8. *Or he that Exhorteth, on Exhortation: He that giveth, let him do it with Simplicity; he that Ruleth, with Diligence; he that sheweth Mercy, with Cheerfulness.*

If any then should quarrel with his Brother, for exercising that which belongeth to the Office of the Body, Christ hath called him to, and would force him to exercise the same Office he doth, though he be not called to it; here is a

1674. Breach of Christian Liberty, and an Imposing upon it. Now all Schisms and Jars fall out in this twofold Respect: Either when any Person or Persons assume another or an higher Place in the Body, than God will have them to be in, and so exercise an Office; or go about to perform that which they ought not to do; or when-as any truly exercising in their Place, which God hath given them, others rise up and judge them, and would draw them from it: both of which Cases have been, and may be supposed to fall out in the Church of Christ. As 1 *Cor.* 4. 3, 4. where some judged *Paul* wrongously: 3 *John* 9. where one exalting himself above his Place, judged, whom he ought not. We see then, what Diversities be most usually in the Church of God, consisting in the Difference of the Gift proceeding from the same Spirit; and in the divers Places, that the several Members have in the same Body for the Edification of it; and every one being here in his own Station, is standing therein, is his Strength and Perfection; and to be in another, though higher and more eminent, would but weaken and hurt him: And so in this there ought to be a mutual Forbearance, that there may neither be a Coveting nor Aspiring on the one Hand, nor yet a Despising or Condemning on the other.

The Breach of Liberty begets Jars and Schisms.

But besides the Forbearance of this Nature, which is most ordinary and universal (and for the Exercise whereof there is and will still be a Need, so long as there is any Gathering or Church of Christ upon the Earth) there is a certain Liberty and Forbearance also, that is more particular, and has a Relation to the Circumstance of Times and Places, which will not hold universally: whereof we have the Example of the primitive Church, testified by the Scriptures in two or three Particulars. The first was, *In suffering Circumcision to the* Jews *for a Time*, and not only so, but

Act of Forbearance in the primitive Church.

but also divers others of the Legal and Ceremo- 1674.
nial Purifications and Customs, as may appear *Acts* 21. ver. 21, 22, 23, 24, &c. The second was *In the Observation of certain Days*, Rom. 14. 5. And the third, *In the Abstaining from Meats*, 1 *Cor.* 8, throughout: Here the Apostle perswades to and recommends a Forbearance, because of the Weakness of some; for he says not any where, nor can it be found in all the Scriptures of the Gospel, that these Things such weak Ones were exercised in, were Things indispensably necessary, or that it had been better for them, they had not been under such Scruples, providing it had been from a Principle of true Clearness, and so of Faith.

Next again, These Acts of Forbearance were done in a Condescension to the Weakness of such, upon whom the Antient (and truly deserved in its Season) Veneration of the Law had such a deep Impression, that they could not yet dispense with all its Ceremonies and Customs: And to such the Apostle holds forth a twofold Forbearance.

Acts of Forbearance or Condescension under the Law.

First, A certain Compliance by such Believers, as were gathered out from the *Jews*: though they saw over these things, yet it was fit they should condescend somewhat to their Countrymen and Brethren, who were weak.

1. To *Jews*.

Secondly, The like Forbearance in the *Gentiles*, not to judge them in these Things: but we see, that it was not allowed for such weak Ones to propagate these Scruples, or draw others into them; and that when-as any of the Churches of of the *Gentiles*, who wanted this Occasion, would have been exercising this Liberty, or pleading for it, the Apostle doth down-rightly condemn it, as I shall make appear in all the three Instances above-mentioned.

2. To *Gentiles*.

First, In that of *Circumcision*, Gal. 5. 2, 4. *Behold*,

1. Of Circumcision.

1674. *Behold, I* Paul *say unto you, that if ye be Circumcised, Christ shall profit you nothing; Christ is become of none Effect unto you: Whosoever of you are justified by the Law, ye are fallen from Grace.*

Can there be any thing more positive? Might not some here have pretended Tenderness of Conscience, and have said, *Though the Decree of the Apostles do dispense with Circumcision in me; yet if I find a Scruple in my self, and a Desire to it out of Tenderness, why should it be an Evil in me to do it, more than in the* Jews *that believe?* We see, there is no Room left here for such Reasoning.

Inst. 2. Of Observations of Days. *Secondly,* As to *Observations,* Gal. 4. 9, 10, 11. Might not they have answered, *What if we regard a Day to the Lord, must we not then? Are not these thy own Words?* We see, that did not hold here, because in them it was a *Returning to the Beggarly Elements.*

Inst. 3. Of Meats. *Thirdly,* As to *Meats,* 1 Tim. 4. 3. Here we see, that is accounted a Doctrine of Devils; which in another Respect was *Christian Forbearance.* And therefore now, and that in the general Respect, he gives this Reason, Vers. 4. *For every Creature of God is good, and nothing to be refused, if it be received with Thanksgiving of them that believe, and know the Truth.* So we see, that in these particular Things there is great need of Wariness in the Church of Christ; for that sometimes *Forbearance* under a Pretence of Liberty may be more hurtful, than down-right *Judging.* I suppose, if any should arise, and pretend Conscience, and claim a Liberty for *Circumcision* and the *Purifications of the Law,* whether all Christians would not with one Voice condemn it? And so as to *Days* and *Meats,* how do the Generality of *Protestants* judge it? Though I deny not, but there may and ought to be a mutual

For-

Forbearance in the Church of Christ in certain such Cases, which may fall in; and a Liberty there is in the Lord, which breaks not the Peace of the true Church: but in such Matters (as I observed at large before) both the Nature of the Things, the Spirit they come from, and the Occasion from whence, and their Consequence and Tendency is to be carefully observed. 1674.

Section VII.

Concerning the Power of Decision.

SEeing then, it may fall out in the Church of Christ, that both some may assume another Place in the Body than they ought, and others may lay claim to a Liberty, and pretend Conscience in things they ought not, and that without Question the Wrong is not to be tolerated, but to be testified against, however specious its Appearance may be; and that it must and ought to be judged: The Question will arise. *Who is the proper Judge or Judges, in whom resideth the Power of deciding this Controversy?* And this is that, which I undertook in the next Place to treat of, as being the Specifick Difference, and distinguishing Property of the Church of Christ from all other Antichristian Assemblies and Churches of Man's Building and Framing. Head III. Proposition 2.

To give a short, and yet clear and plain Answer to this Proposition: *The only proper Judge of Controversies in the Church, is the Spirit of God, and the Power of deciding solely lies in it; as having the only Unerring, Infallible and Certain Judgment belonging to it: which Infallibility is not necessarily annexed to any Persons, Person or Places whatsoever, by Virtue of any Office, Place or Station any one may have, or have had in the Body of* The Spirit of God the proper Judge of Controversies in the Church.

1674 *Christ.* That is to say, that any have Ground to reason thus, *Because I am or have been such an eminent Member, therefore my Judgment is infallible*; or, *Because we are the greatest Number*; or, that *We live in such a Noted or Famous Place*, or the like: Though some of these Reasons may and ought to have their true Weight in Case of *Contradictory* Assertions (as shall hereafter be observed) yet not so, as upon which either mainly or only the Infallible Judgment is to be placed; but upon the Spirit, as that which is the firm and unmoveable Foundation.

And now if I should go on no further, I have said enough to vindicate us from *IMPOSITION*, and from the Tyranny, whether of *Popery*, *Prelacy*, or *Presbytery*, or any such like we have or may be branded with; as shall after appear.

But to proceed: Herein lies the Difference betwixt the Dispensation of the Law, and the Gospel or New Covenant; for that of Old all Answers were to be received from the Priests in the Tabernacle. For he, that appeared betwixt the Cherubims there, spake forth his Mind to the People; and there were also Families of the Prophets, to whom they resorted for the Answer of the Lord (though sometimes as a Signification of the further Glory, that was to be revealed, it pleased God to reveal his Mind to some, even to them, who were neither Prophets nor Prophets Sons) but under the Gospel, we are all to be taught of God, that is, none are excluded from his Priviledge by not being of the Tribe of *Levi*, or of the Children of the Prophets: Though this Priviledge is as truly exercised in some by assenting and obeying, to what God Commands and Reveals through others (they feeling Unity with it in the Life) as by such, who by the Revelation and Command of God's Spirit hold forth his Will to his People in certain Particulars, which

Exo. 25. 22. Numb. 7. 89. Hos. 12. 10. Amos 7. 14. 2 Chron. 18. 6, 7. John 6. 45. Heb. 1, 1, 2.

which the same Spirit leads and commands them to obey. So that we say, and that with a very good Ground, that it is no way Inconsistant with this sound and unerring Principle, to affirm, That the Judgment of a certain Person or Persons in certain Cases is Infallible, or for a certain Person or Persons to give a positive Judgment, and pronounce it as Obligatory upon others, because the Foundations and Ground thereof is not because they are infallible, but because in these Things, and at that Time they were led by the Infallible Spirit. And therefore it will not shelter any in this Respect to pretend, *I am not bound to obey the Dictates of fallible Man*; *Is not this* Popery, *I not being perswaded in my self?* Because it is not to be disobedient to them, but to the Judgment of Truth through them at such a Time; and one or more there not being perswaded, may as probably proceed from their being hardned, and being out of their Place, and in an Incapacity to hear the Requirings, as that the Thing is not required of them; which none can deny, but it may as well be supposed, as the Contrary. But for the further clearing of this Matter, before I conclude, I shall not doubt both to affirm and prove these following *Propositions*. 1674.

Judgment infallible proceeds from the Spirit infallible.

First, That there never will, nor can be wanting in Case of Controversy, the Spirit of God to give Judgment through some or other in the Church of Christ, so long as any Assembly can properly, or in any tolerable Supposition be so termed. Assert. 1.

Secondly, That God hath ordinarily, in the communicating of his Will under his Gospel, imployed such, whom he had made use of in gathering of his Church, and in feeding and watching over them; though not excluding others. Assert. 2.

Thirdly, That their *de Facto*, or effectual Meeting together, and giving a positive Judgment in Assert. 3.

1674. such Cases, will not import *Tyranny* and *Usurpation*, or an Inconsistancy with the Universal Priviledge, that all Christians have, to be led by the Spirit; neither will the Pretences of any contradicting them, or refusing to submit upon the Account they see it not, or so, excuse them from being really guilty of disobeying God.

Assert. 1. Proved. For the *First*, to those that believe the Scripture, there will need no other Probation, than that of *Matt.* 28. 20. *And lo, I am with you alway even unto the End of the World.* And Ver. 18. *And the Gates of Hell shall not prevail against it.*

The Infallible Spirit the Gates of Hell cannot prevail against. Now if the Church of Christ were so destitute of the Spirit of God, that in Case of Difference there were not any found, that by the Infallible Spirit could give a certain Judgment; Would not then the Gates of Hell prevail against it? For where is Strife and Division, and no effectual Way to put an End to it, there not only the Gates, but the Courts and inner Chambers of Darkness prevail; for where Envy and Strife is, there is Confusion and every Evil Work.

But that there may be here no Ground of Mistake, or Supposition, that we were annexing *Infallibility* to certain Persons, or limiting the Church to such; I understand not by the Church, every particular Gathering or Assembly, circumscribed to any particular Country or City: For I will not refuse, but divers of them, both apart and together, if not Established in God's Power, may Err. Nor yet do I lay the absolute Stress upon a general Assembly of Persons, as such, picked and chosen out of every one of those particular Churches; as if what the Generality or Plurality of those Conclude upon, were necessarily to be supposed to be the Infallible Judgment of Truth: Though to such an Assembly of Persons truly stated (as they ought) in God's Power, he hath heretofore Revealed his Will in such

The Erring Church or People.

such Cases; and yet may, as the most probable Way (which shall be spoken of hereafter:) Yet such, as are a meer Assembly, is not conclusive. Nor yet do I understand by the Church, every Gathering or Assembly of People, who may hold sound and true Principles, or have a Form of Truth; for some may lose the Life and Power of Godliness, who notwithstanding may retain the Form or Notions of things, but yet are to be *turned away from*, because in so far (as I observed before) as Sanctification, to wit, those that are sanctified in Christ Jesus, make the Church, and give the right Definition to it: Where that is wholly wanting, the Church of Christ ceaseth to be; and there remains nothing but a Shadow without Substance. Such Assemblies then are like the dead Body, when the Soul is departed, which is no more fit to be conversed with; because it corrupts, and proves noisom to the Living. But by the Church of Christ I understand all those, that truly and really have received and hold the Truth, as it is in Jesus, and are in Measure sanctified, or sanctifying in and by the Power and Virtue thereof working in their inward Parts: and this may be made up of divers distinct *Gatherings* or Churches in several Countries or Nations: I say, so long as these or any of them do retain that, which justly entitles them the Church or Churches of Christ, (which they may be truly call'd) though there may fall out some Differences, Divisions or Schisms among them: As we may see, there was no small Dissension in the Church of *Antioch*, and yet it ceased not to be a Church, *Acts* 15. 2. and 1 *Cor.* 1. 11.

1674.

—Having the Form of Truth.

The true Church.

For it hath been declared unto me of you, my Brethren, that there are Contentions among you, and yet Verse 2. he entitles them the Church of God, *them that are sanctified in Christ Jesus:* So long, I say, as they truly retain this Title of the Church

1674. Church of Christ, as being really such, there will never be wanting the certain Judgment of Truth. For which, besides the positive Promise of Christ before-mentioned (which is not without Blasphemy to be called in Question, or doubted of) I shall add these Reasons. That seeing the Church of Christ is his Body, of which he is the Head, it were to make Christ negligent of his Body, who stiles himself the good Shepherd, and hath said, *He will never leave nor forsake his own*; or else (which is worse) it will infer a Possibility of *Error*, or *Mistake* in Christ, in whom, as the Head are the Eyes of the Body, by which it is to be Ruled in all things. *Next*, We never find in all the Scripture since the Gospel, that ever this was Wanting; but that God still gave Infallible Judgment by his Spirit in some of the Respects abovementioned. If the Transactions and Controversies of the after-Centuries be alledged, I will boldly affirm and prove, That there was never a True Judgment wanting, so long as the Nature and *Essence* of the true Church was retained: If any will needs affirm otherwise, let them shew me where, and I shall answer it. Though I deny not (that after the Mystery of *Iniquity* did begin to work, or had so wrought first by intermixing, and afterward by altogether forsaking the Nature of Truth, retaining only the bare Name of the Church) but that there might be some scattered Ones, here and there one in a Nation, and now and then one in an Age, who by the Power and Virtue of the Spirit of Life working in them, might be truly sanctified; yet these were but as Witnesses in Sackcloth, no ways sufficient to give these Assemblies, in which they were engrossed, the Appellation of the Church of Christ, coming no more under Observation by the Generality, nor having as to them any more Influence, than some Tittle, or scarcely discernable Sparks of Fire in

The certain Judgment of Truth is never wanting in the Church of Christ.

Witnesses in Sack-cloth.

in many great Heaps and Mountains of Aſhes. 1674.
And thus much to prove, that where there is any Gathering or Aſſembly, which truly and properly may be called the Church of Chriſt, the *Infallible Judgment* will never be Wanting in Matters of Controverſy.

Secondly, *That ordinarily God hath in the communicating of his Will under his Goſpel imployed ſuch, whom he had made Uſe of in gathering of his Church, and in feeding and watching over them, though not excluding others.* For as in a Natural Body (to which the Church of Chriſt is compared) the more-ſubſtantial and powerful Members do work moſt effectual; and their Help is moſt neceſſary to ſupply any Defect or Trouble in the Body: So alſo, if there be Diverſities of Gifts in the Church (as is above proved) and ſome have a greater Meaſure, and ſome a leſſer; thoſe that have the greater, are more capable to do Good and to help the Body in its need, than others, that are weaker, and leſs powerful: Since there are Strong and Weak, Babes and Young-Men, *who have overcome the Evil One, and in whom the Word of God abideth*; ſuch are more able, when the Enemy beſets, to Reſiſt (having already Overcome) than others, who are but yet wreſtling, and not Conquerers. Now, every Controverſy and Diſſention in the Church comes from the Beſetments of the Enemy; yet if any of theſe Strong or Young Men, or Powerful Members go from their Station, it is not denied, but that they are as weak as any; and it is preſuppoſing their Faithfulneſs in their Place, that I thus affirm, and no otherwiſe. Nor yet do I limit the Lord to this Method; *For in him are all the Treaſures both of our Wiſdom and Strength*; and the weakeſt in his Hand are as ſtrong, as the ſtrongeſt, who may now as well, as heretofore kill a *Goliah* by the Hand of little *David:* Yet we ſee, the Lord doth

Aſſert. 2. Proved.

From the Beſetments of the Enemy Diſſenſions ariſe.

1674. doth ordinarily make Use of the Strong to support the Weak; and indeed, when such as may be termed Weak, are so made Use of, it alters the Nature of their Place, and constitutes them in a higher and more eminent Degree. For though it was little *David*, it was also he, that was to be King of *Israel*. Though the Apostles were mean Men among the *Jews*; yet they were such, as were to be the Apostles of the Lord of Glory, Instruments to gather the lost Sheep of the House of *Israel*, and to Proclaim the acceptable Day of the Lord. And though *Paul* was once accounted the *Least of all the Saints, a Child born out of due Time*; yet was he him, who was to be the greatest Apostle of the *Gentiles*.

Now then let us consider, whom the Lord makes use of in the Affairs of the Primitive Church, and through whom he gave forth his Infallible Judgment? Did he not begin first by *Peter*? he was the first, that spake in the first Meeting they had, *Acts* 1. and who first stood up after the pouring forth of the Spirit; and who first appeared before the Council of the *Jews*, and spake in Behalf of the Gospel of Christ: Though I am far from calling him (as some do) the Prince of the Apostles; yet I may safely say, he was one of the most *antient* and *eminent*, and to whom Christ in a Manner somewhat more than ordinary had recommended the Feeding of his Flock. We see also, he was first made use of in Preaching to the *Gentiles*; and what Weight his and *James*'s Words had in the Contest about Circumcision towards the bringing the Matter to a Conclusion, *Acts* 15. Yet that we may see, Infallibility was not inseparably annexed to him, he was found blamable in a certain Matter, *Gal.* 2. 11. notwithstanding his Sentence was positively received in many Particulars.

So

So also the Apostle *Paul* argues from his Gathering of the Churches of *Corinth* and *Galatia*, that they ought to be Followers of him; and positively concludes in divers things: And upon this Supposition exhorts the Churches (both he and *Peter*) in many Passages heretofore mentioned (which I will not, to avoid Repetition, again rehearse) *To obey the Elders that watch for them; to hold such in Reputation, and to submit themselves to them that have addicted themselves to the Ministry of the Saints*, 1 Cor. 16. 15, 16. 1674.

Also we see, how the Lord makes use of *John* his beloved Disciple, to inform and reprove the *Seven Churches of Asia*; and no doubt, *John* (the rest by the usual Computation being at that Time all removed) was then the most noted and famous Elder alive: And indeed, I mind not, where under the Gospel Christ hath used any other Method, but that he always in Revealing his Will hath made Use of such, as he himself had before appointed Elders and Officers in his Church. Though it be far from us to limit the Lord, so as to exclude any from this Priviledge; nor yet on the other hand will the Possibility hereof be a sufficient Warrant to allow every obscure Member to stand up, and offer to Rule, Judge and Condemn the whole Body: Nor yet is it without Cause, that such an One's Message is jealoused, and called in Question, unless it have very great Evidence, and be bottomed upon some very weighty and solid Cause and Foundation. And God doth so furnish those whom he raises up, in a singular Manner, of which (as I said) I mind no Instance in the New Testament: And in the Old we see, though it was strange, that little *David* should oppose himself to the great *Goliah*, yet he had before that killed both the Lyon and the Bear, which was no less improbable; and which of all is most observable, was before that Time by

1674. by the Appointment of God, and the Hand of the Prophet Anointed King of *Israel*. Compare the 16th and 17th Chap. of the 1st of *Samuel*.

Assert. 3. proved. Now as to the Third, *That any particular Persons* de facto, *or effectually giving out a positive Judgment, is no Incroaching nor Imposing upon their Brethren's Conscience*, is necessarily included in what is said before; upon which for further Probation there will only need this short Reflection. That for any Member or Members in Obedience to the Lord to give forth a positive Judgment in the Church of Christ, is their proper Place and Office, they being called to it; and so for them to exercise that place in the Body, which the Head moves them to, is not to usurp Authority over their Fellow-Members: As on the other Hand to submit and obey, (it being the Place of some so to do) is not a Renouncing a being led by the *Spirit*; seeing the Spirit leads them so to do: And not to obey, in Case the Judgment be according to Truth, and the Spirit lead to it, is, no doubt, both offensive and sinful. And that all this may be supposed in the Church of Christ without Absurdity, and so establish the above-mentioned Propositions, will appear by a short Review of the former Passages.

If that *Peter* and *James* their giving a positive Judgment in the Case of Difference in divers particulars, did not infer them to be *Imposers*, so neither will any so doing now, being led to it by the same Authority: Every one may easily make the Application. And on the contrary, if for any to have stood up and resisted their Judgment, pretending an Unclearness, or so, and thereby held up the Difference after their Sentence, breaking the Peace and Unity of the Acts 15. 28. Church (Things being concluded with an *It seemed good to the Holy Ghost, and to us*) I say, if such

such would have given just Cause of Offence, and have been cut off, as *Despisers of Dignities* of Old, will not the like Case now occurring hold the same Conclusion? Now whether those Propositions do not hold upon the Principles before laid down and proved, I leave to every Judicious and impartial Reader to judge. 1674.

Moreover we see, how positive the Apostle *Paul* is in many particulars throughout all his Epistles, insomuch as he saith, 2 *Thess. ult. v.* 14. *If any Man obey not our Word by this Epistle, note that Man, and have no Company with him, that he may be ashamed.* And in many more Places before mentioned, where he commands them both to obey him and several others, who were appointed (no doubt by the Spirit of God) to be Rulers among them; and yet who will say, that either the Apostle did more than he ought, in Commanding? Or they less, than they were obliged to, in Submitting? And yet neither were to do any thing contrary or more, than the Spirit of God in themselves led them to, or allowed them in. And if the Church of God bear any Parity or Proportion now in these Days, with what it did of Old (as I know no Reason why it should not) the same Things may now be supposed to take Effect, that did then; and also be lawfully done upon the like Occasion proceeding from the same Spirit, and established upon the same Basis and Foundation. And thus much as to that Part, to shew, *In whom the Power of Decision is?* Which being seriously and impartially considered, is sufficient to clear us from the Tyranny either of *Popery*, or any other of that Nature, with those that are not either wilfully Blind, or very ignorant of *Popish* Principles, as the Judicious Reader may observe. But seeing, *To manifest that Difference*, was one of those Things

Submission and Obedience to the Judgment of Truth, the Spirit of God leads into.

1673. Things propoſed to be conſidered of, I ſhall now come to ſay ſomething of it in its proper Place.

SECTION VIII.

How this Government altogether differeth from the Oppreſſing *and* Perſecuting Principality *of the Church of* Rome, *and other Anti-Chriſtian Aſſemblies.*

Head III. Propoſ. 3. proved.

WHatever Way we underſtand the *Popiſh* Principles in this Matter, whether of thoſe that are moſt devoted to the See of *Rome*, as the King of *Spain*'s Dominions, and the Princes of *Italy*; the *Jeſuites* and Generality of all thoſe called *Religious Orders*, who hold, that *Papa in Cathedrâ non poteſt errare, licet abſque Concilio*; that is, *That the Pope in his Chair cannot err, though without a Council*; Or of thoſe that are leſs devoted, who plead this *Infallibility* in the Pope and Council lawfully convened, who yet by the more zealous are reckoned *Petty Schiſmaticks*; I ſay, whatever Way we take them, all thoſe that do profeſs themſelves Members of the *Romiſh* Church, and are ſo far ſuch, as to underſtand their own Principles, do unqueſtionably acknowledge,

Principles of the *Romiſh* Church.

I. Firſt, *That no General Council can be lawfully called, without the* Biſhop *of* Rome, *as Chriſt's Vicar and* Peter's *Succeſſor call it.*

II. Secondly, *That either he himſelf, or ſome for him, as his Legates muſt be there preſent, and always preceed.*

III. Thirdly, *That the Members having Vote, are made up of* Biſhops *or* Presbyters, *or* Commiſſioners *from the ſeveral Orders, being of the* Clergy.

Fourthly,

Fourthly, *That what is concluded on by* Plurality of Votes, *and Agreed to by the* Pope *and his* Legates, *muſt neceſſarily be ſuppoſed to be the* Judgment of the Infallible Spirit. 1674. IV.

Fifthly, *That all the Members of the Church are bound implicitly to Receive and Believe it, becauſe it proceeds from a Council to be accounted* Lawful *in the Reſpects above-mentioned, without regard to the* Intrinſick *or* Real Truths *of the Things preſcribed, or bringing them in any Reſpect to the* Teſt *or* Examination *of the* Spirit *of* God *in themſelves, or the* Scriptures Teſtimony, *or their* Agreement *or* Diſagreement *with Truths formerly believed and received: for ſo much as to prove or try them by Way of Doubt, they reckon a Breach of the* firſt Command; *as on the other hand a Matter of* Merit, *implicitly to receive and believe them, however inconſiſtent with the Teſtimony of the Spirit in ones own Heart, Scripture, Truth and Reaſon.* V.

Sixthly, *That no Man as a Member of the Church of Chriſt in that ſimple Capacity, unleſs a* Clergyman, *or the Ambaſſador of ſome King,* &c. *can be admitted to Sit, Vote, or give his Judgment.* VI.

Seventhly, *That it is in no Reſpect to be ſuppoſed, that any Members, eſpecially* Laicks, *whether in a particular City, Country or Nation, may meet concerning any Things relating to the Faith and Worſhip of the Church, and give by the Spirit of God any Judgment; but that all ſuch Meetings are to be accounted* Schiſmatical *and* Unlawful. *And* VII.

Laſtly, *That the Promiſe of* Infallibility, *and the* Gates of Hell not prevailing, *is neceſſarily annexed to the Pope and Council called and authorized in the Manner above expreſſed.* VIII.

Now if to deny every one of theſe Propoſitions, wherein all underſtanding Men know the Errors and Abuſes of the *Romiſh* Church conſiſt,

1674. be to be *Popiſh?* then indeed may we be ſuppoſed to be one with the *Papiſts* in this Matter, but no otherwiſe: So that the very Mentioning of theſe Things is ſufficient to ſhew the Difference betwixt us and them. But if any will needs plead our Agreement with them thus;

Objection. *The* Papiſts *affirm an* Infallibility of Judgment *in the Church of Chriſt, and ſo do you; therefore you are one with* Papiſts.

Anſw. 1. I Anſwer, that proves no more our Oneneſs in this Matter, then if it ſhould be ſaid, *The* Papiſts *plead that, God ought to be Worſhipped, and ſo do you; Therefore ye agree:* Notwithſtanding of the vaſt Differences as to that, which is not only known betwixt us and them, but betwixt them and all *Proteſtants*, who agree more with them in the Matter of Worſhip, than we do.

Anſw. 2. Next again, *Infallibility* in the Church (according as we hold it, and I have above defined it) no Man upon our Suppoſition (or *Hypotheſis*) can deny it. For ſince we firſt aſſert, as a Principle, That no Gathering, no Church, nor Aſſembly of People, however true their Principles or exact their Form be, are to be accounted the Church of Chriſt, except the *Infallible Spirit* lead and guide; what can be the Hazzard to ſay, that in ſuch a Church there is ſtill an Infallible Judgment? Indeed, this is ſo far from *Popery*, that it reſolves in a Propoſition quite contradictory to them. The *Romaniſts* ſay, *That the* Infallible Spirit *always accompanies the outward viſible Profeſſors, and is annexed to the* External Succeſſion *of Biſhops and Paſtors, though ever ſo vitious as to their Lives: yea, though perfect* * Atheiſts *and* Infidels *in their private Judgments, yet if outwardly profeſſing the* Catholick Faith, *and* Subjection to the Church, *they muſt be Partakers of the* Infallible Spirit. We ſay the quite contrary, That where there is either Vitiouſneſs of Perſons,

The true Church is led by the Infallible Spirit.

* For ſome Popes have been known to deny, or at leaſt to doubt the Truth of the Scriptures, as to the Hiſtory of Chriſt, and to call in queſtion the Immortality of the Soul, and the Reſurrection.

ſons, or Unſoundneſs of Judgment in the Particular Members, theſe cannot by virtue of any outward Call or Succeſſion they have, or any Profeſſion they make, or Authority they may pretend to, ſo much as claim an Intereſt in any Part of the Church of Chriſt, or the *Infallible Spirit*. 1674.

The Infallible Judgment where it is?

So then, if we admit none to be Members of of the Church, but ſuch as are led and guided by the Spirit, it will be no *Popery* in the Second Place to affirm, That where there is a Company of People ſo gathered, who are not any longer to retain juſtly the Name of the Church of Chriſt, than they are led and guided by his Spirit, or a Church ſo qualified and deſigned, there is ſtill an *Infallible Judgment*. So that this *Infallibility* is not annexed to the Perſons, to the Succeſſion, to the bare viſible Profeſſion (though true, which the Church of *Rome* is denied to be) or to any Society, becauſe of its Profeſſion; but ſingly and alone to the True, Real and Effectual Work of *Sanctification* and *Regeneration*, the *New Creature* brought forth in the Heart: And this is the *Spiritual Man*, which the Apoſtle ſaith, *Judgeth all Things*, 1 Cor. 2. 15. To affirm, there is an *Infallibilty* here, cannot well be condemned by any, or whoſo doth, muſt needs ſay, the Spirit of God is *fallible:* For we place the *Infallibility* in the *Spirit* and in the *Power*, not in the *Perſons*. And ſo theſe are the Degrees we aſcend by; "Becauſe ſuch and ſuch Men are led by the Spi- "rit of God, and are obedient to the Grace in "their Hearts, therefore are they Members and "Officers in the Church of Chriſt. And becauſe "they are Members of the Church of Chriſt in "the Reſpect before declared, therefore there is "an *Infallible Judgment* among them. We do not ſay, Becauſe ſuch Men profeſs the Chriſtian Faith, and have received an outward Ordination,

1674. and so are by a Lawful Succession formally established Officers in the Church, when they Meet together (according to certain Rules above declared) there is an *Infallibility* annexed to their *Conclusions*, and they cannot but decide what is *Right*; or rather, what they decide must needs be supposed to be *Right*. Who seeth not here a vast Disproportion?

Now we differ herein fundamentally, that is, as to the very Basis and Foundation upon which we build; and that not only from the Church of *Rome*, but also from the Generality of *Protestants* in this Matter. All *Protestants* do acknowledge a *General Council* to be useful, yea, necessary in the Case of Division or Debate; let us consider the Basis upon which they proceed, and the Stress they lay upon it.

The Constitution of a Synod or General Council among—

1. *Protestants.*

First, All jointly, both the *Prelatical* and *Presbyterial* will have this Synod or Council to consist of a Convocation of the *Clergy*, chosen and sent from the Particular Congregations, with some few *Laick Elders*, called together by the Civil Magistrate; in Case he be one in Judgment with them.

They decide by *Plurality of Votes*. And tho' they assume not an *Absolute Infallibility*, in that they reckon it possible for them to Err; yet do they reckon their Decisions Obligatory upon their supposed Consonancy to the Scripture: and however do Affirm, That the Civil Magistrate hath Power to constrain all to Submit and Obey; or else to punish them either by Death, Banishment, Imprisonment, Confiscation of Goods, or some other Corporeal Pain; even though such be perswaded and offer to make appear, that the Decisions they refuse, are contrary to the Scriptures.

2. *Papists.*

And *Lastly*: (Among the *Papists*) None, tho' otherwise Confessed to be a Member of the Church

Church both Knowing and Sober, except Commiſſionate in ſome of the Reſpects above-declared, can be Admitted to Sit, vote and give his Judgment. 1674.

Any that will be at the Pains to apply this to the Foundation I before laid of the *Infallibility* of Judgment, in that we may account only to be truly called the Church of Chriſt, will eaſily ſee the great Difference betwixt us; which I ſhall ſum up in theſe Particulars: 3. we differ from them both.

Firſt, Do we Exclude any Member of the Church of Chriſt, that may be truly accounted ſo, to tell his Judgment? 1.

Secondly, Do we ſay, Man ought to be perſecuted in his Outwards for his Diſ-aſſent in Spirituals? 2.

Thirdly, Do we plead, That Deciſion is to paſs Concluſive, becauſe of the Plurality of *Votes*? 3.

And much more; which the Reader may obſerve, from what is already mentioned: which that it may be all more Obvious at One *View*, will appear ſomewhat clearly by this following Figure; which will give the Reader an Opportunity to Recollect, what lay heretofore more ſcattered.

I. The ROMANISTS ſay,	II. *The Generality of* PROTESTANTS *ſay*,
1. *That there is an Infallibility in the Church: which Infallibility is, when the* Pope *calls a General Council of Biſhops*, &c. *that whatſoever they conclude and agree upon, muſt needs be the Infallible Judgment of the Spirit of God, becauſe of the*	1. That though all Synods and Councils may Err; yet ſuch Aſſemblies are needful for the Edification of the Church. That ſuch do conſiſt of a Convocation of the Clergy, with ſome few *Laicks* particularly Choſen. That *Weſt. Conf. of Faith.* Chap.

1674. *the Promiſe of Chriſt,* That he would not ſuffer the Gates of Hell to prevail againſt His Church.

2. *And that the Pope and Council, made up of certain of the Clergy, having* One Outward Succeſſion, *and being lawfully Ordained according to the Canons, are that* Church, *to which that Promiſe is made, however wicked or depraved they be; yet this Infallible Judgment follows them, as being neceſſarily annexed to their Office, in which the Authority ſtill ſtands in its full Strength and Vigour.*

3. *So that there lies an Obligation upon the whole Body of the* Church *to Obey their Decrees: And ſuch as do not, are not only certainly* Damned *for their Diſobedience, but that it is the Duty of the* Civil Magiſtrate *to puniſh ſuch by Death, Baniſhment or Impriſonment,* &c. *in caſe they refuſe.*

all others, except thoſe ſo Elected, have not any Right to Vote or give Judgment.

2. That ſuch an Aſſembly ſo conſtitute, may Miniſterially determine Controverſies of Faith, Caſes of Conſcience, Matters of Worſhip, and authoritatively determine the ſame. The Deciſion is to be by Plurality of Votes, without any *neceſſary* Reſpect to the *Inward Holineſs* or *Regeneration* of the Perſons; if ſo be, they be *Outwardly Called, Ordained* and *Inveſted* in ſuch a Place and Capacity, as gives them an Authority to be Members of ſuch an Aſſembly.

3. What they thus decide (as they judge according to the Scripture) ought to be received with Reverence, and Submitted to: And thoſe that do not, to be puniſhed by the Civil Magiſtrate by Death, Baniſhment or Impriſonment, though they declare and be ready to evidence, that it is, becauſe they are not Agreeable to the Scripture, they refuſe ſuch Decrees.

III. *The*

III. *The* QUAKERS *ſay,* 1674.

1. That whereas none truly ought, nor can be accounted the Church of Chriſt, but ſuch as are in a Meaſure *Sanctified* or *Sanctifying* by the Grace of God, and led by his Spirit; nor yet any made Officers in the Church, but by the Grace of God and *Inward Revelation* of his Spirit, (not by *Outward Ordination* or *Succeſſion:*) from which none is to be excluded, if ſo called, whether Married, or a Tradeſman, or a Servant. — The Sanctified Members.

2. If ſo be, in ſuch a Church there ſhould a riſe any Difference, there will be an *Infallible Judgment* from the Spirit of God, which may be in a General Aſſembly; yet not limited to it, as excluding others: And may prove the Judgment of the *Plurality*; yet not to be decided thereby, as if the *Infallibility* were placed there, excluding the fewer. In which Meeting or Aſſembly upon ſuch an Account, there is no Limitation to be of *Perſons particularly Choſen*; but that all that in a True Sence may be reckoned of the Church, as being Sober and Weighty, may be preſent and give their Judgment. — Their Infallible Judgment

3. And that the *Infallible Judgment* of Truth (which cannot be wanting in ſuch a Church) whether it be given through one or more, ought to be ſubmitted to, not becauſe ſuch Perſons give it, but becauſe the Spirit leads ſo to do: which every one coming to in themſelves, will willingly and naturally aſſent to. And if any through Diſobedience or Unclearneſs, do not all that the Church ought to do, ſhe is to deny them her Spiritual Fellowſhip; in Caſe the Nature of their Diſobedience be of that Conſequence, as may deſerve ſuch a Cenſure: But by no Means for Matter of Conſcience to Moleſt, Trouble or Perſecute any in their Outwards. — To be ſubmitted unto.

1674. Who will be at the Pains, to compare these Three seriously together, I am hopeful, will need no further Argument to prove the Difference.

Objection. But if any will further Object, *What, if it fall out* de facto, *that the Teachers, Elders, or Plurality do decide,* (and from thence will say) *This is like the Church of* Rome, *and other false Churches?*

Answer. It will be hard to prove that to be an *Infallible* Mark of a Wrong Judgment, as we have not said it is of a Right. And indeed, to conclude it were so, would necessarily condemn the Church in the Apostles Days, where we see, the Teachers and Elders, and so far as we can observe, the greater Number did agree to the *Decision*, Acts 1. 15. For if the Thing be Right, and according to Truth, it is so much the better, that the Elders and greater Number do agree to it; and if Wrong, their Affirming it will not make it Right: And truly, a Gathering, where the Elders and greater Number are always or most frequently Wrong, and the Younger and lesser Number Right, is such, as we cannot suppose the true Church of Christ to be. And if any will plead, that there is now no *Infallible Judgment* to be expected from the Spirit of God in the Church, it (no doubt) will leave the *Dissenters* as much in the Mist, and at as great a Loss, as those they dissent from; both being no better than Blind Men, hitting at Random, which will turn *Christianity* into *Scepticism*. And though we may acknowledge, that this Uncertainty prevails in the Generality of those called *Churches*; yet we do firmly believe (for the Reasons above declared, and many more that might be given) That the True Church of Christ has a more solid, stable Foundation; and being never separated from Christ, her Head, walks in a more certain, steady and unerring Path.

The

The Conclusion.

THE Subſtance then, of what is Aſſerted and Proved in this Treatiſe, reſolves in theſe following Particulars: A Summary Recollection of the whole

Firſt, That in the Church of Chriſt, when it conſiſts of a viſible People (for I ſpeak not here of the Church in the dark Night of Apoſtacy, that conſiſted not of any Society viſibly united) gathered into the Belief of certain Principles, and united in the Joint-Performance of the Worſhip of God, as Meeting together, Praying, Preaching, *&c.* there is and ſtill muſt be a certain Order and Government. I.

Secondly, That this Government, as to the outward Form of it, conſiſts of certain Meetings, appointed principally for that End; yet not ſo, as to exclude Acts of Worſhip, if the Spirit move thereunto. II.

Thirdly, The Object of this Government is two-fold, *Outwards* and *Inwards*. The *Outwards* relate mainly to the Care of the Poor, of Widows and Fatherleſs; where may be alſo included Marriages, and the Removing of all Scandals in things undeniably wrong: The *Inwards* reſpect an Apoſtacy either in Principles or Practices, that have a Pretence of *Conſcience*, and that either in denying ſome Truths already Received and Believed; or Aſſerting New Doctrines, that ought not to be received. Which again (to ſub-divide) may either be in Things Fundamental, and of great Moment; or in Things of leſs Weight in themſelves, yet proceeding from a wrong III.

1674. wrong Spirit, and which in the natural and certain Consequence of them tend to make Schisms, Divisions, Animosities, and in sum, to break that Bond of Love and Unity, that is so needful to be upheld and established in the Church of Christ. And here come also under this Consideration all Emulations, Strifes, Backbitings and Evil Surmisings.

IV. *Fourthly*, That in the true Church of Christ, (according to the Definition above given of it) there will in such Cases of Differences and Controversies still be an *Infallible Judgment* from the Spirit of God, either in one or other, few or more.

V. *Fifthly*, That this *Infallible Judgment* is only and unalterably annexed and seated in the Spirit and Power of God; not to any particular Person or Persons, Meeting or Assembly, by Virtue of any setled Ordination, Office, Place or Station, that such may have or have had in the Church; no Man, Men nor Meeting standing or being invested in any Authority in the Church of Christ upon other Terms, than so long as he or they abide in the living Sense and Unity of the Life in their own Particulars: which whosoever one or more inwardly departs from, *ipso facto* loses all Authority, Office or certain Discerning, he or they formerly have had; though retaining the true Principles and sound Form, and (may be) not fall'n into any gross Practises, as may declare them generally to be thus withered and decayed.

VI. *Sixthly*, That Jesus Christ under the Gospel hath ordinarily revealed his Will in such Cases through the Elders, and Ministers of the Church, or a General Meeting; whose Testimony is neither to be despised or rejected without good Cause

Cauſe. Neither is their taking upon them really to decide, any juſt Ground to charge them with Impoſition, or to quarrel with their Judgment; unleſs it can be proved, that they are decayed, and have loſt their Diſcerning, as above. 1674.

Seventhly, That to *Submit* and *Obey* in ſuch Caſes, is no detracting from the Common Priviledge of Chriſtians to be inwardly led by the Spirit, ſeeing the Spirit has led ſome heretofore ſo to do, and yet may. And that every Pretence of Unclearneſs is not a ſufficient Excuſe for Diſobedience, ſeeing that may proceed from Obſtinacy, or a Mind prepoſſeſſed with Prejudice: Yet ſay I not, any ought to do it, before they be clear; and who are, every Right will not want Clearneſs, in what they ought to do. VII.

And *Laſtly*, That theſe Principles are no ways tainted with *Impoſition*, or contrary to true Liberty of Conſcience: And that they fundamentally differ from the Uſurpations both of *Popery*, *Prelacy* and *Presbytery*, or any other of that Nature. VIII.

Robert Barclay.

Robert

(1679.)

ROBERT BARCLAY

HIS

VINDICATION.

WHEREIN

The *Scruples* and *Miſtakes* ſome have had touching his *Book*, called *The Anarchy of the Ranters*, are *Cleared*, and the *Ground*, upon which *W. R*'s *Papers* againſt it are *Built*, *Removed*; the *Subſtance* of the *Papers* being briefly *Anſwered* by Way of *EPISTLE* to *FRIENDS*, who therein have or may be Concern'd.

Which may ſerve, as an

EXPLANATORY POST-SCRIP to *Robert Barclay*'s Book of *GOVERNMENT.*

Aberdeen-Priſon the *Sixth* of the *Firſt Month* 1679.

Dear Friends and Brethren,

UNTO all my *Dear Friends* and *Brethren* unto whoſe Hands this *Paper* may come, or who may be any ways more particularly Concerned in the *Contents* hereof, The *Salutation*

tion of my *unfeigned Love* in that *Unchangable* (1679.)
Truth, whereunto it hath pleased the Lord to Call me according to his great Mercy, so as to be a Partaker in some Measure of the Peace and Glory, which in this Day is Revealed; wherewith my Heart hath been often filled, as I have waited in Faithfulness, according to the Dispensation of Light manifested in me and to me.

R. B's Ministry.

And since it hath pleased God to make me a living Witness of the pretious Truth, and to commit unto me any Share of the Ministry thereof, my Conscience, bears me Witness in the Sight of God, that I have Laboured (according to my Knowledge) to follow Love and Peace with all my Brethren, and to do those things, which might tend to advance, strengthen and confirm Unity, and Brotherly Love: As also to avoid, what had a Tendency to beget Strife, Jealousies, or Evil Surmises. Likewise I have studied as well in my Publick Testimony, as in my Writings, to beware of any thing, that to my Understanding might minister just Occasion of Stumbling or Offence to the least of my Brethren, or the youngest and weakest Babe in the Truth: As such, as are Conversant with me in my own Country, as well as those elsewhere, where I have Travelled, can bear me Witness.

His Writings.

His *Anarchy*, &c.

Nevertheless as I cannot shun my Part of that Labour and Service, which my Lord and Master Christ Jesus calls me to; so in Obedience to his Requirings near five Years ago I wrote some Sheets concerning the Lawfulness and Necessity of the Government, and Order of the Truth: Having principally and only in my View therein, to bear a faithful Testimony against all false Liberty and Disorder on the one Hand, and against, *Imposition* and *Dominion* on the other Hand; intending no less to guard against the one, than the other: And this I did with particular Respect

(1679.) ſpect to ſome of my Near *Friends*, whom I found liable to ſome Miſtakes in that Matter. And I do ſincerely declare before God, (who knows, I ſpeak the Truth and lie not) that in the Writing thereof I had not the leaſt Purpoſe nor Intention to Meddle with or Concern my ſelf in any of thoſe *Debates*, that have ſince fallen out amongſt *Friends* in *Weſtmoreland*, or elſewhere, Relative thereunto: Much of which as it had not then a Being, when I wrote that Book, ſo the Subſtance of that Matter was then unknown to me. And I can ſafely ſay, that I had not ſo much as one Remote Thought, or any Remembrance of the leaſt Beginning of that *Affair*, which knew during the Time of my Writing of it: So that nothing could be Intended by me therein Relative to that Matter. Which as it is ſufficient to vindicate my *Innocency* and *Integrity* to all, as to Intentions; ſo I cannot forbear alſo to ſignify, that as often, as I have had Occaſion, ſeriouſly and in the holy Fear and Dread of God to Reflect upon theſe Papers (which I have often done, becauſe of the *Oppoſition* they have met with from ſome) I have never found Occaſion to Repent or Retract any thing from the *Matter* or *Principles* there Aſſerted by me; but have the Teſtimony and Approbation of God's Light and Spirit in my Heart for my Work and Service in that Matter.

Debates in *Weſtmoreland.*

His Innocency in that Matter.

The Soundneſs of the Book.

Moveover albeit I Laboured with all the Care and Circumſpection I could, ſo to Expreſs my ſelf, as not to Offend in a Word; yet had I known, or could have fore-ſeen, that any thing in the Wording or Expreſſing thereof would have ſtumbled or hurt any; I have that *Tenderneſs* (and hope always to have) to the leaſt of the Houſhold of Faith, that I would have rather Omitted or Changed any ſuch Words or Expreſſions, than miniſtred them any Occaſion of Diſſatisfaction. And therefore I was not a little ſurprized,

Expreſſions ſtumbled at.

prized, when I underſtood, that *Several Sheets of Paper were ſpread abroad in Oppoſition to that Book of mine*, at a time when I was wholly a Stranger to thoſe Proceedings, by Reaſon of my *Impriſonment* for the Truth's Sake, eſpecially by *William Rogers*, a Perſon, who not only to my ſelf, but afterwards before many Witneſſes profeſſed a ſingular Reſpect and Friendſhip to me; and yet without once Acquainting me. (1679.) His Impriſonment.

Now what followed upon my Meeting with that Perſon at *London* near Two Years ago, will appear by a Copy of *William Rogers*'s own *Letter* (annexed hereto) and the Senſe of thoſe Brethren, who were Witneſſes to that Tranſaction: So that reſting thereupon in my own Innocency (eſpecially, ſince thoſe in ſuch Places, where the greateſt Diſſatisfaction was ſaid to be, did for the moſt Part ſignify to me their Satisfaction) I forbore hitherto to meddle any more in that Matter, hoping, it might have died of it ſelf. *W. R*'s Satisfaction.

And being Conſcientiouſly gathered in that Spirit, wherein I deſired rather to bear, than by ſeeking too earneſtly to Vindicate my ſelf, any ways advance or foment Controverſies amongſt *Friends* by multiplying Papers; having ſome Hope, he might (according to the Advice of the *Brethren)* called in his Papers: And as what related to me, his Letter ſufficing, wherein he expreſſes my Senſe of the things *Scrupled* by him, to his own Satisfaction, and his Belief of the Soundneſs of my Principles. *W. R*'s Averſneſs to foment Controverſies.

And truly, I have been ſo willing to ſtarve that Spirit, that hath any Life in Diviſions or Controverſies of this Kind, either in my ſelf, or others; that ſince I read thoſe Papers of *W. R*'s at *London*, now near Two Years ago, I have not ſo much as once looked out upon them, until now. And albeit I might have mentioned that *Tranſaction* without any Diſadvantage to my ſelf, but

other-

(1679.) otherwise; (as most, if not all present can Testify, yea, *W. R*'s. own Letter doth import;) yet I do not remember, that I did ever so much as once Mention it to any, unless their Inquiry occasioned it: Yea, I have wholly Concealed it to this Day from divers *Friends*, in whom I am nearly concerned; and whom I know, would be very apt to justify aud commend my *whole Procedure* in that Matter. So unwilling was I to fill the Minds of any with such things; being otherways weightily Concerned as well with the inward Work of the Lord in my own Soul, as in those Concerns of Truth's Prosperity, both abroad, where I had a Service, and at Home, with Respect to the present Continued Sufferings, Friends lie under here. But since he hath so far walked in another Method, as to labour to keep up the Remembrance of these Things, and busy the Minds of Friends with them, having (as I am informed) made further Mention of these Papers to my Disadvantage, I am constrained to say something in my own Defence, and of the Truth Asserted by me: Wherein as the Lord knows the Integrity of my Intentions, and the Tenderness of my Heart, so I hope, my Way herein will Commend it self to that of God in the Consciences of all the Tender-hearted. And albeit those things, which were chiefly Scrupled at by any, be sufficiently Cleared by *W. R*'s own Letter; yet that all may be satisfied in having them from mine own Hand, I am free to signify this, as to them. Only I will premise this to the serious Consideration of not a few, who seemed to be startled at that Book, who retain that Tenderness to God, and Regard to the Hurt of their own Souls, as to make Conscience unjustly to Accuse the Innocent; that since it was asserted by some, and entertained as a Truth by divers, *That that Book was writ upon Design, and with a particular Re-*

The Occasion of his Vindication.

Respect of Prejudice to some Persons (whom I did not so much as once think on in Writing of it) with somewhat worse, (which I am not willing to Remember, far less to Mention) whether those that propagated and entertained so false and groundless a Jealousy to the Prejudice of the Innocent, have not Reason narrowly to Examine, What *Spirit they were influenced by in so doing?* (which certainly could not be of God:) And whether they ought not thence to take Occasion justly to Suspect the Effects and Fruits of the same Spirit in them, even where it hath Appeared in things, for which they may have somewhat more to say? Surely, with Men of inward Tenderness this cannot but have great Weight. And albeit that my Intentions were so Clear in this Matter; yet I will not say, but the Lord (*whose Ways are unsearchable, and past finding out*) may have purposed, by those Papers seasonably to Reprove and single out a wrong Spirit: And therefore all concerned, had need in true Tenderness and godly Fear to beware, how they shut out and turn by the *Warnings* and *Admonitions* of the Lord, by seeking to *Carp* at and find Fault with the innocent Instruments; least they be found foolishly (like those Dogs) to run after, and seek to bite the Stone, because they cannot reach the Hand, that threw it. (1679.) R. B. had no Design in Writing the Book as suggested. A Warning from the Lord.

I have known this by manifold Experience to have been a Snare to many; and therefore without the least Prejudice or Reflection upon any (God knows) out of true Tenderness and Love do desire, it may be seriously weighed in the true Light by all, that may feel themselves concerned in this Matter.

But now *First*, as to the things *Scrupled* at, whereas some did suppose, That I did Ascribe to *Friends Meetings an Absolute Jurisdiction over Men's Properties in outward things*; therein I Explanation I. Concerning Property. See above p. 305, &c.

(1679) have been *greatly Miſtaken.* For I never intended any ſuch thing; but ſimply to hold forth that, which, by the Apoſtle to the *Corinthians* (1 Cor. 6.) is urged: That whereas there would a manifeſt Scandal ariſe from *Friends going to Law together*, that therefore ſuch, as will rather go to *Law*, than ſeek to come to Agreement by the interpoſing of Friends, ought, with a Reſpect to their bringing ſuch a Scandal, to be *Cenſured*; ſince it cannot be ſuppoſed, that any ſuch Difference, as to outward things, can fall out among Friends, but ſome or other may be found, who either by their own Knowledge, or by Advice and Information of ſuch, as may be known in the Matter Controverted, may bring it to an End.

Friends going to Law together.

Explan. II. Deciſion of Differences. See above p. 402, &c.

Secondly, That whereas I ſay, "There will not "be wanting in Caſe of Controverſy the Spirit of "God, to give Judgment through one or other "in the Church of Chriſt, ſo long as any Aſſem-"bly can properly, or in any tolerable Senſe be "ſo called;——ſome have ſuppoſed, that by thoſe laſt Words I did inſinuate, as if any *Aſſembly Aſſuming to themſelves the Name of the Church of Chriſt, and having ſome Shew of it, may of Right claim the Power of ſuch Deciſion, and ought accordingly to be Submitted unto:* Such a thing never entred me; but was far from my Intentions. For albeit that I judge, that an Aſſembly may ſometimes deſerve the Name of the Church of Chriſt, or not to have loſt the Claim, albeit not altogether ſo freſh and lively (at leaſt in the Generality of its Members) and ſo under ſome Languiſhing and Hazzard to Decay, if Life do not again come up more abundantly: As may be ſeen in the Example of the Seven Churches of *Aſia*, whom notwithſtanding of the ſeveral Weakneſſes divers of them were under, yet the Apoſtle, or rather the Spirit of Chriſt by the Apoſtle dignifies with the Name of the Churches of Chriſt.

The Seven Churches of *Aſia*.

Christ. Neither did I intend, to make this Judg- (1679.)
ment necessary to Attend every particular Church or Assembly: But by the Church there I understood it in a more Universal Sense, that is, *Some or other among all the Churches of Christ*; who being spoken of in the *Complex*, may be rightly termed the Church of Christ; and this is manifest in the same Example of the Churches of *Asia*.

For albeit we might suppose, there might have been wanting in each of them some, to give forth this *true Judgment* concerning them; yet in Respect they were such, as in some tolerable Supposition might be termed the Churches of Christ, albeit some of them had left their First-Love, and were near to have their Candlestick Removed; and some had the Doctrine of *Balaam* and of the *Nicolations*; and some suffered the Woman *Jezabel*: and some were Luke-warm, and ready to be Spewed out: Yet we see, God would not suffer them to be without a Certain Judgment; but gave forth one through the Apostle *John*, who was a Member of the Church. Rev. 2. 4, 5, 14, 15, 20. Chap. 3, 16.

But to esteem, that any Assembly may be tolerably supposed to be the Church of Christ, where either the *true Doctrines* and Principles are wanting, or the *true Life* and Power in some good Measure, is not felt and known, is far from my Thoughts: Yea, how far I am Contrary-minded, may be seen at large in my *Apology* upon the *Tenth Proposition*, now published in *English*, Page 291, 292, 293, 294, 295, 296, *&c.* * False Church.

Thirdly, Whereas it was thought strange, that I should call *Doctrines and Principles the Bonds and Terms of our being together*, I understand it only of an *Outward Bond*: And that I laid the Stress upon it no further, appears in that I Affirm, Those Principles and Doctrines to be the Product of Truth's Power and Vertue upon the EXPLAN. III. Principles a Bond.

* See *Apol. Prop.* 10. S. V. and X.

(1679.) Heart; which appears, by what is Printed at the *Bottom* of the 376th Page.

And *William Rogers* saying in his Papers, *That this was but like the Entertainment of Christ in the Manger*, shews too little of Christian Sobriety, and too much of a Scornful Reflection; for which I will rather chuse to forgive him, than therein to contend with him. For how much I value that *Inward Bond* (to wit, the Life of Righteousness) beyond the *Outward*; and that I esteem the Outward not at all to be valued, but as it comes from the Inward, may be seen throughout all I have written in my *Apology* upon the Tenth Proposition, and elsewhere. And my Affirming, *That any denying of any of the Truth's Principles and Doctrines is a Ground of Disowning*, Was only in respect, that who do so, do manifestly thence make it appear, they have broken the Inward Bond first, from which that Outward did naturally spring and arise.

Exclusion.

EXPLAN. IV.

Fourthly, If any do suppose, that by my Asserting, [*The Ancient Apostolick Order was Established amongst us upon the right Basis and Foundation*] I intended, that those particular Orders relating to Outward Things, that were among the Apostles, either was or were to be Established among us, they did much Mistake me: For I never purposed any such thing; but only to signify, that by Establishing the Government and Authority in and upon the Spirit only, and such as are led by it, we did Establish it upon the same Basis and Foundation, whereupon, that Exercised in the Church in the Days of the Apostles, were built. For I am far from Believing, that the most Exact Conformity to the Order and Method of the Church in the Apostles Days, or even to what may now be appointed by the same Spirit, without the Inward Life and Virtue go along, signifies any thing: For I know, that nothing

Our Order and its Foundation.

Conformity from the Life.

nothing done by meer Imitation, will any thing (1674.) avail in the Worship and Service of God; and therefore that No Act done without Conviction, will any ways be profitable to the Doer. Yet that hindreth not, but that such, as forbear to do, what by the Testimony of God in his Servants is Commanded to be performed in the Church, are Justly to be blamed and be judged therefore, in Respect, that through Disobedience and Unwatchfulness they have blinded themselves from the Sight and Knowledge of their Duty. For if it should be said, *No Man were to be Condemned for not doing that which he sees not to be his Duty*; Then no Man were to be Condemned, who had by Iniquity and Unwatchfulness brought Hardness and Blindness upon himself for all the Iniquities he commits afterwards: And how would this tend to Establish *Ranterism*, the Substance of which is to bring their Consciences to that pass, as not to be sensible of any Checks? Then the Nations are not to be blamed for all their Idolatry, Wickedness and Superstition, for that they are not sensible of the Evil of it? Whereas Truth teaches us to believe, That had they been faithful to the small Measure of Light in Things more obvious, it would have further opened and manifested other things. Then should not the *Jews* have been condemned for Crucifying Christ, since *Peter* says, *They did it ignorantly?* And *Paul* testifies, *That if they had known, they would not have crucified the Lord of Glory.* Yea, then all those, that Persecuted and Burned the *Protestant* Martyrs, were not to be Judged for it, because they suppose, *they did well in it*; even according to Christ's Testimony, who says, *That in killing you, they shall think, they do God good Service.* Shall Men then never be condemned for doing Evil or omitting their Duty, be-

The Hardned and Blinded see not their Duty.

The *Jews* Crucifying Christ Ignorantly.

Martyrs Instanced.

(1679.) cauſe they ſee it not? What Abſurdity would follow thereupon, may eaſily appear. And yet it's ſtrange, that *William Rogers* in his Papers ſhould labour ſo much againſt this, Affirming very poſitively, *That nothing ought to be given forth in the Church of Chriſt but by way of Recommendation, and not of Command:* Wherein he doth either greatly Miſtake the Matter, as affirmed by me; or otherways run into a far greater Inconveniency, than he is aware. For if he mean, *That no Man of or from himſelf only, or by Virtue of any Office or Place he either hath, or hath born in the Church of Chriſt, ought to Command any thing to be performed in the Church*, I freely agree to it, and have Aſſerted the ſame in very ful and ample Terms: But if he will ſay, *That no Man, albeit really moved by the Spirit of God, ought to go further, than a meer Recommendation*, It is a moſt Inſolent Limiting of God under a falſe Pretence of Liberty; and will neceſſarily conclude, That God hath not Power to command any thing, unleſs Men be content to agree to it. For the Controverſy is here drawn to a narrow Compaſs.

For he that will allow, That God hath Power to command things to be practiſed in the Church, and that thoſe Commands muſt be conveyed by Immediate Revelation through ſome of the Members of the Church; and that it may fall out, that ſome of the Members of the Church may through Weakneſs or Unwatchfulneſs not be ſenſible; they muſt either acknowledge, that Such are to be Condemned; or ſay, that *God hath not Power to command*; or *that there is no ſuch Revelation now a days*, (as do the Prieſts and Truth's Enemies;) or, *that Man is not condemnable for diſobeying God, if he believe it not to be his Duty*; which is as much as to ſay, that *Unbelief is no Sin.*

Now

Now let these things be seriously considered, (1674.) how this is or can be avoided, without granting the things affirmed by me? For what way can the Truth be asserted, the Honour and just Authority of God acknowledged; the Necessity of the Continuance of Immediate Revelation affirmed; and the Iniquity of Unbelief not justified, and the just Judgment of God upon the Rebellious and Disobedient vindicated, without Affirming what I have done? And if any can do this in Words more wary than I have done, I shall very readily agree to it. For that things may be proposed to the Church by way of Command, and further than a meer Recommendation, the whole Current of the Scripture shews, not only to the Churches among the *Jews*, where *Moses* and the *Prophets* do propose the Will of God to be performed very positively and peremptorily; but even under the *New Covenant*, as appears by the Eleventh of the *Acts*, and in many Places of *Paul*'s Epistles: particularly that on 2 *Thess.* 3. 14. *If any Man Obey not our Word by this Epistle, note that Man and have no Company with him, that he may be ashamed.* This then being manifest with Respect to these Times, I would know of *W. R.* Whether Christ hath now lost any of his Authority, as he has left off to rule his Church immediately by his Spirit? And whether so to affirm, be not grosly to contradict the Antient and Primitive Doctrine of *Friends?*

EXPLAN. V. Decisive Judgment.

Fifthly, Whereas some did suppose, that I did make the Difference in the End but very small, betwixt *Decisive Judgment* among Friends, and among *Papists* and other Persons, because I say, *They place the Decisive Judgment in the Plurality of an Assembly made up of their Chief Teachers and Ministers:* And albeit I limit it not to that, yet I seem to affirm, *That it most usually is so conveyed*;

(1679.) *veyed*; and so the Difference only is, that they make it *always* so, and I *most usually*.

To this I answer; That if in Charity I may suppose this Insinuation comes not from Malice, at least it proceeds from great Ignorance of the *Popish* Principle: And it were better for such to be silent, than to Judge of things they do not understand. For the Difference here is very great and Fundamental, in respect both *Papists* and others do affirm, *That Men by Virtue of an Outward Succession or Vocation may have true Right to sit, and give Judgment in such Assemblies; albeit they be void of true Holiness, and have not the Grace of God, which* (they say) *is no necessary Qualification to the Being of a Minister.* So that they place the Power of Judgment not only in the Plurality of Votes absolutely (in which we differ from them) but also in the Judgment of such, as may without any Absurdity by their own Principles be supposed to be all and each of them void of the true Grace of God, and whom, even supposing them to be *gratious*, they affirm not at all to be led by the Immediate Spirit of Christ, which they say, is *now ceased.* Now can there be a greater Difference than is betwixt these two? (to wit) To affirm,—

Papists pleading Succession, &c.

—Votes.

That the Power of Decision is in an Assembly of Men being Members, of which Assembly the Grace of God is no necessary Qualification, and who deny any such thing, as to be Immediately led by the Spirit of Christ, as a thing not attainable in these Days; and yet that all Christians must be subject to what the Plurality of such an Assembly, so constituted, do determine? And to affirm,—

The false Decision.

That the Power of Decision is only and alone in the Spirit, not necessarily Tied to a General Assembly; but if it please God to make Use of such an Assembly, yet neither to the Plurality of them, but in and through such of his Servants, as he sees meet.

The true Decision.

meet. And that none are capable or can be supposed to be Members of such an Assembly, or esteemed such, from whom such a Judgment can be expected, or ought to be received, unless they be Men, in whom the Grace of God not only is, but hath truly wrought to Mortify and Regenerate them in a good Measure: In whom the Judgment of Truth really proceeding from the Spirit, will be manifest to all, who are truly Faithful; who will accordingly submit thereunto, not with Respect to the Men, but the Authority of God manifested in and through them. So that such, as see not this Judgment aright, will be justly Condemnable of God for their not Submitting; not as if they should be accepted of God, if they did Obey before Conviction, but because they brought this Blindness upon themselves through their Unfaithfulness and Unwatchfulness, which renders them both guilty of the Blindness and of the Disobedience occasioned by it? (1679.)

Now the Vastness of the Difference that is here manifest, cannot but be obvious to any, that will read and consider this impartially, and without Prejudice.

Thus I have passed through all the things that I understood any did scruple at; there being nought else, that I remember, which is not either Relative to some of the Particulars before-mentioned, or included in them. But if any wonder, why I have chosen this Method, and not rather made a formal Reply to *W. R*'s Papers? I hope, these following Reasons will satisfy all sober and truly peaceable-minded Friends, who love Truth's Prosperity more than Jangling, as a sufficient Reason for my so doing.

First, Forasmuch as the greater Part of what *W. R.* has writ, is wholly Built upon the Particulars heretofore mentioned, which Particulars being cleared, and his Mistakes therein removed (as his own Letter signifies) the Superstructure falls Reason 1.

(1679.) falls of it self, as not touching my Intentions, nor yet reaching me; but only that Apprehension he supposed to be my *Meaning*, and to follow from my Words: For which End he oftentimes is so wary as to affirm in his Papers, That *to his Understanding my Words seemed to Import*, and my *Meaning seems to be so*. In which things since himself saw (and I have manifested) his Mistake, I am not so great a Lover of Contention, as to busy either my self, or the Minds of others, with the Men of Straw of his Making.

But yet he was not so modest, nor kind to his Old Friend, but that sometimes he did seek to render my Words *Odious* (albeit the Mistake be his own) by a reiterate Repetition, in Repeating that of the *Tolerable Supposition* of a *Church* at every turn above Twenty Times: But also he very obviously wrests my Words, and seeks to impose upon me a Disadvantageous Meaning, that he may furnish himself an Occasion thereafter the more liberally to smite at me. As where from the Apostle's Words [saying, *And we have Confidence, ye will do the Things we command you*, &c. and in another Place, where he desires those to whom he writes, *to submit themselves to such as rule over them*] I infer, *That some did Appoint and Ordain some Things, and that there lay an Obligation in Point of Duty on others to Obey*, &c.

Upon which *W. R.* very unfairly observes, *It is to be doubted, his Meaning is, Others ought to Obey, whether they see it their Duty, Yea or Nay.* I leave such Dealing to the Reader's Judgment: surely, it is not answerable to that Candor and Justice, that *W. R.* lays claim to.

Reason II. *Secondly*, Because *W. R.* in these Papers has taken Occasion to extend himself in long Digressions upon other Matters, not treated upon in that Book, and takes oft Occasion to insinuate his

his Jealouſies of *Perſons* and *Things*, that I med- (1679.)
led not with: As where he makes a large Digreſ-
ſion (which takes up ſeveral Pages) concerning
the Conſtitution of the *Second-Days-Meeting* at
London, endeavouring what he can, to repre- *W. R's* Re-
ſent the Hurt and Abuſe of it; and where he di- flections.
vers times inſinuates, that *ſome are Uſurpers*, or ſeeking to *Uſurp a Juriſdiction over the Conſciences of the Brethren*; And that *ſome do believe, that God hath raiſed up ſome outward Perſon to be among the Children of Light at this Day, as* Moſes *was of Old among the Children of* Iſrael, *&c.* And that *ſome do lead many into a Temptation to run beyond their Line, by procuring a Multitude of Hands to confirm, what is given forth by one, or at leaſt by a very few:* With divers other things of this Kind, which takes up no ſmall Part of his Papers. Now theſe things are not pertinently brought in againſt me; nor would I judge my ſelf leſs impertinent to enlarge in a Conteſt concerning thoſe things, which do not immediately concern the Things under Debate; ſince the Perſon or Perſons aimed at by him in theſe Reflections, may take Occaſion, as they find it their Place, to anſwer: And perhaps may have had Opportunity, to have diſcourſed with him divers of thoſe things e're this time upon other Occaſions.

Thirdly, Since a conſiderable Part of *W. R*'s Pa- Reaſon III.
pers is taken up to Evidence (as he pretends) the *Impertinent Application* I make of the *ſeveral Paſſages of the Apoſtles* (which he thinks I have been too curious to collect) *that make Mention of theſe Words, Order, Rule, Command and Government*; how he evinces that, I leave to the ſerious Reader, being the more willing to bear his Reflections in that Reſpect, that he is ſo bold (when he cannot Compaſs his Matter otherwiſe) not only to Cenſure me, but the Apoſtle *Paul*'s Saying

(1674.) ing of 1 *Tim.* 1. 19, 20. (mentioned by me) *That it is not only not to the Purpose intended by me, but that it is not plain to the Purpose* Paul *himself intended, at least to ordinary Capacities:* Adding, *That the Method there proposed by the Apostle, Answers not that, which the Light within tells us.*

W. R. Censures the Apostle boldly

Since then the Light he follows, is such, as finds Fault with the *Apostle*'s *Assertions*; I may the more patiently bear his Affirming mine to be *Erroneous*. And whereas *W. R.* labours to make it appear, That *the Scriptures brought by me to prove a* Power of Decision *in the Church, do not Affirm any such thing, because in these Scriptures there is no Mention made of the Church's Decision*; Yet if he consider, that those Places do speak of the *Separating from* and *Cutting off of divers Persons*, and *Forsaking their Fellowship*, to the Saints, who make up the Church of Christ, it necessarily presupposes a *Judgment* of the *Church* or *Saints* concerning those Persons, for which they are so *Cut off* from the Fellowship of the Body of Christ, which is his *Church*.

Judgment Evinced.

Reason IV.

Fourthly, A great Part of *W. R*'s Work is but a Building up, and then pulling down; wherein he apparently Contradicts himself: Yea, the whole Scope of his Book implies a manifest Contradiction. For whereas he plainly declares, his Writing to be a *Plea for Christian Liberty, against Judging and Censuring one another*, holding forth, *That Diversity of Opinions and Judgments in Matters of Conscience (but especially in such Matters as relate to Discipline and Government) is not nor ought to be a Breach of Unity*, which he understands, *may be supposed to be the Diversities of Gifts and Administrations mentioned in Scriptures*; which he expresses in these Words upon *Paul* in *Rom.* 14. *So then every one of us shall give an Account of himself unto God; let us not therefore* Judge *one another any more.*

And

And again he saith upon Verse 34. *viz. Which evidently shews, that Inasmuch as every one must Answer for himself, it is fit, every one should believe for himself, and so practise, without being Imposed upon by others: And this is the Ground of all Christian Forbearance.* (1679.) A wrong Spirit of Liberty.

And again in another Place he saith, *These things considered, and that also we find the Apostle's Exhorting the Churches not to be Judging one another with Respect to things relating to Conscience; there is great need to watch against this Censorious, Judging Spirit, least while any are Judging their Brethren, themselves become Castaways. He hath many more Expressions of this Kind.*

Now, since this is the whole Scope of *W. R*'s Papers, and that he did, yea, hath (since he wrote these Papers) acknowledged me to be his *Christian Brother*, and many more (at least them he did repute such) whom he Censures, Judges and Condemns through his whole Treatise, yea, since his whole Papers are a Judging, Censuring and Condemning of me and my Judgment in Things pertaining to Conscience, and to my Judgment, in Matters of Government and outward Discipline, does not the Work imply a manifest Contradiction? So his very Writing contradicts the Matter he writes of and pleads for; especially, since not only he makes some General Censure of me and many others professing the same Fundamental Truths with him; but is very Particular and Peremptory, yea, insinuating Accusations, as if I in particular intended to make way for an Authority, to Rule over, at least some of my Brethren; as his very Conclusion intimates, and in divers other Places may be observed. And it will aggravate this Injury done by him the more, that the Reader may Observe as well in his own Letter, as in what is above-mentioned, *W. R.* a false Accuser.

(1679.) mentioned, that this his Cenſure was built upon his own Miſtakes: So that I hope, who conſider theſe Things, will acknowledge a *ſufficient Anſwer* is hereby returned, And albeit I my ſelf be fully ſatisfied; yet I ſhould not have Churled the Pains of a particular Diſquiſition of every thing in Order, as Aſſerted by him (albeit he has not done that to mine) If I had not an Averſion from Multiplying Controverſies of this kind: For the Deſire I have to avoid that Sort of Work, and not for any Strength of Argumentation I obſerve in *W. R*'s Papers, hath ſtop'd me from ſo doing. But if any do apprehend that Strength of Reaſon in his Papers, as to Judge, I was Unable to Anſwer, or that this is not Satisfactory; it will but evidence the Weakneſs of their own Underſtanding to the more Judicious: And I ſhall not think much to bear their Cenſure. For I value more my own inward Peace, and that of my Brethren, than to Obtain an Applauſe of my Natural Capacity; wherein, if any judge that *W. R.* do ſurpaſs me; I ſhall not therewith be troubled: For I more and more ſee the Excellency of that Simplicity that is in the Truth; and of that Unity, that it leadeth to. And thence do more earneſtly than ever deſire to witneſs all, that is of and from Self, Crucified in me, and brought into true Subjection to the Croſs of Chriſt; and there alone may be my Rejoycing: wherein I am at Unity with all thoſe, who make Self of no Reputation for the Seed's ſake; that the Proſperity of Truth may be Advanced, and the Peace of *Iſrael* preſerved.

The Excellency of the Simplicity of Truth.

R. Barclay.

William

William Rogers's Letter of his and *R. Barclay*'s Diſcourſe about the Book before-mentioned, in the Preſence of many Brethren; and alſo a Paper ſignifying the Brethrens Senſe, touching the Diſcourſe, then preſent.

Friends,

IT *was upon me for ſeveral Weeks paſt, if my Occaſions would any wiſe permit, to come up to the City of* London, *to be preſent among Friends from divers Parts of the Nation at this Time, that ſo I might have Opportunity to Confer with Friends, who were diſſatisfied with me, touching what I had written in Anſwer to* R. Barclay's *Book of Government: And a few Days before my coming up,* R. Barclay *being in* London *writ unto me to come up, that we might have a Conference at large touching the ſame. This his Requeſt laid the greater Obligation upon me to be preſent in* London *at this Time. On Conference had with him we agreed, That a Free Meeting might be had with* Friends, *in whoſe Preſence* R. B. *and my Self might in all Coolneſs and Moderation confer together; that ſo all Miſ-underſtandings might be removed, and the Truth be evidenced to the Conſciences of the Brethren then preſent.* W. R's Letter Clearing R. B's Anarchy, &c.

The Meeting for that End was this Day had, and a very Chriſtian *and* Fair Debate *was had, to the Satisfaction of both of us, as far as I can underſtand; and the Matters chiefly Objected by me, were fairly and Brother-like, and in much Love Diſcourſed: And upon the whole Matter I am ſatisfied, that* R. B. *is not principled ſo, as I and others have taken his Book to import.*

In

(1679.) *In particular he doth declare, that his Book teacheth not, That* the Church of Christ hath Ju-
Jurisdiction. risdiction over the outward Concerns of *Friends* in Case of Difference; without Assent of the Differing Parties; *and that it was* far from his Intentions.

For his Intention (as he declares) was only to manifest, That Friends ought to Submit their Cases of Difference to the *Decision of the Church*; and in Case of Refractorines, that such Persons ought to be Disowned.

That though R. B. *in one Place affirms to this Purpose,* That there never will, nor can be wanting, in Case of Controversy, the Spirit of God to give Judgment through some or other in the Church of Christ, as long as any Assembly can properly or in any tolerable Supposition be so termed: *He declares, that the Words are found*; *and further saith,* That thereby he intends no other, but such Assemblies, as in Reality and Truth may be termed the Church of Christ.
Submission. *And whereas he saith to this Purpose*; That it's Disobedience to God, not to Submit to the Sentence of such Assemblies, though the Persons refusing to submit, pretend, they see it not; *yet he declares, that his Meaning thereby is not,* That if they submit before Conviction of Conscience, they therein find Acceptance with the Lord: *but rather to shew, That their Want of Sight is through Disobedience or Unwatchfulnes to the Grace of God in themselves; which if they did take heed thereunto, would shew it their Duty to Obey.*

Principles as Terms. *We also had Discourse touching his Assertion,* That *Principles* and *Doctrines,* &c. believed, through the Force of Truth on the Understanding, are as it were the *Terms: And in another Place of the Book produced it appeared, that he Asserted,*

Asserted, There was a more Inward Bond *(viz)* (1674.)
The Life of Righteousness; and that the Book declares, that we are gathered into the Belief of the Principles and Doctrines by the Truth its Power and Influence upon our Hearts, and that very Bond, by which we became centred into one Body and Fellowship, *&c. And on a Debate thereof he acknowledged*, That his Meaning was not, they were the *Original Bond*; but rather as *Fruits* and *Branches* of that *Bond:* And so in that Respect might be as an *Outward Bond*, whereby we are united in an Heavenly Society. The Order of the Gospel.

We also had some Discourse touching his Title-Page, *wherein he asserts*, That the Antient, Apostolick Order of the Church of Christ is re-established on its right Basis and Foundation: *touching which he declares, that his Meaning is*, Not only with respect to all the outward Orders or Forms of Discipline in Government amongst us; but with respect to the Power of God, which in the Primitive Days was, and now is the great Order of the Gospel.

And though R. Barclay *hath given these Explications of his Meanings, yet the very Explications (as he saith) are to be found in his Book, if duly weighed.*

Having given you an Account in short, of what Discourse this Day amongst Friends; this further lies upon me to signify unto you on the Behalf of R. Barclay, *I am satisfied, that he is not* Principled, *as I and many by some Passages in his Book took him to be. And since it is so, that many have taken an Offence against him for that Cause, and (as may be doubted) even so far, as to Reject his Testimony and Service for the Truth, it lies upon me as my Duty, even for his and the Truth's sake, to Warn all, that they take heed not to entertain a Prejudice against his Testimony, on* R. B. Cleared.

(1679.) *Jealousy, that may enter on the Score of any Apprehensions or Mistakes of his Book, and that Answer, that I have given thereto; but rather in an Unprejudiced Spirit, to Wait on the Lord to feel and savour his Testimony, even as if the Occasion taken had never been.*

W. R. blameworthy. *And I do freely Confess, That inasmuch as I Publish't my Book, before I gave* R. B *Notice of my* Objections *and* Intentions *therein, I acted in that Respect not according to Gospel Order, but am Justly worthy of Blame therein.*

It is with me also to signify unto you, That I am abundantly satisfied, that R. B's *Book of* Government *was Written at or before the Time of its Date; for that he Solemnly Affirms, it was so.*

W. Rogers.

The Judgment of the Meeting. FOrasmuch as *William Rogers* of *Bristol* hath lately written a *Book* in *Manuscript*, against a Book of *Robert Barclay*'s intituled *The Anarchy of the Ranters* and Approved at the *Second Days-Meeting* in *London*, and hath dispersed his *Manuscript* in several Parts of this Nation, without so much as first giving either to the said *R Barclay* in particular, or the *Second Days-Meeting* in general, an Account of his Scruples or Dissatisfaction concerning the said Book of *R. B*'s. Contrary to all Rules of Brotherly Love, Christian Fellowship, Gospel Order, and Exemplary Practice of the Church of Christ, to the Defamation of the said *R. B.* the great Derogation from the Christian Authority of the said Meeting, and the general Disservice of Truth; especially being sent unto Persons who at present

are

are Diſaffected to the Unity of the Body of *Friends*. And whereas on the Seventh Day of the *Third Month*, 1677. we whoſe Names are under written, were Met together in the City of *London* in the pure Fear and holy Dread of the Lord God Almighty, to hear, what the ſaid *W. R.* had Objected againſt the ſaid Book of *R. Barclay*'s—— It Appeared to Us upon Deliberate, Serious and Impartial Hearing of the Matter in Controverſy, that the Objections of the ſaid *W. R.* lay not ſo much againſt the Matter and Subſtance of the ſaid *R. B*'s Book, as againſt his way of *Expreſſing* ſome Paſſages therein; and that upon *R. B*'s Defence and Explanation, the ſaid *W. R.* did declare, That he was ſatisfied with *R. B.* as to his Principles; but that he thought, *ſome Paſſages in his Book might have been better Worded*; Confeſſing, *That he did not Brotherly, to publiſh his Book, before he had Communicated his Exception to the ſaid* R B. *and the Brethren of the* Second-Days Morning Meeting *in* London. (1679.)

It is therefore the *Inward Senſe*, *Advice* and *Judgment* of this Meeting, That the ſaid *W. R.* ought forthwith to deliver up into the Hands of *James Claypoole* that Copy of his ſaid Book (which he hath here with him) and as ſpeedily as may be, Recal all ſuch other Copies of his ſaid Book, as he knows to be diſperſed in the Nation, or elſewhere: And that he alſo ought ſpeedily to write a Letter to Friends in all thoſe Places, where he doth, or ſhall know the ſaid Book to be diſperſed; and therein clear both the ſaid *R. B.* and the *Friends* of the *Second Days Meeting* in *London* from all ſuch Aſperſions, as by Means of his ſaid Book may be caſt upon him or them. And though it doth not appear to this Meeting by any thing, that the ſaid *W. R.* hath Objected

(1674.) or Offered, that there is any *Error* or *Unsoundness of Doctrine* in the said *R. B*'s Book; yet forasmuch as there are some Terms or Expressions therein, which some conceive, might be made yet *more Plain*, *Easy* and *Familiar*; It is the Desire of this Meeting, That the said *R. B.* (as he feels in himself the Opening of Life thereunto) will in Christian Condescention to the Capacity of the Weak, write an *Explanatory Post script* to the said Book for the sake of all such, as may be supposed to have Mis-apprehended any Expression therein.

Henry Jackson.
Joseph Batt.
Thomas Holmes.
John Burnyeat.
Francis Moore.
Stephen Crisp.
Thomas Jeny.
Richard Vickris.
William Gibson.
Ambrose Rigge.
Richard Snead.
James Mammeck.
Thomas Atkins.
John Blakeling.
Charles Harfford.
John Furly, Senior.
Benjamin Furly.
Francis Lea.
Thomas Ellwood.
William Welch.
Stephen Smith.
Thomas Bur.
Thomas Robinson.
George Keith.
John Buy,
Thomas Hill.
Garwen Lowry.
Charles Marshall.
John Osgood.
William Penn.
James Holyday.
James Claypoole.
William Shewen.

ADVERTISEMENT.

THE Reader may Obſerve, That *William Rogers*'s Papers (before Annexed) of his Diſcourſe with *R. B.* about ſome Objections againſt his Book, whereupon he acknowledgeth himſelf ſatisfied, was Written in the *Third Month*, 1677. And their Narrative from *Briſtol*, wherein *W. R.* and the reſt thus Reflect againſt *R. B.* was Written in and about the Eleventh and Twelfth Month, 1677. So that it appears to be Eight or Nine Months after. But is not this like *J. S.* and *J. W*'s Papers of Con-Condemnation, which *W. R.* called a *Rattle?* For who could have thought, that *W. R.* could have had the Impudence, as after he had ſo plainly Confeſſed, and given it under his own Hand, *That he was ſatisfied*, to have again Publiſhed ſuch Things againſt him ?

The END of the First VOLUME.

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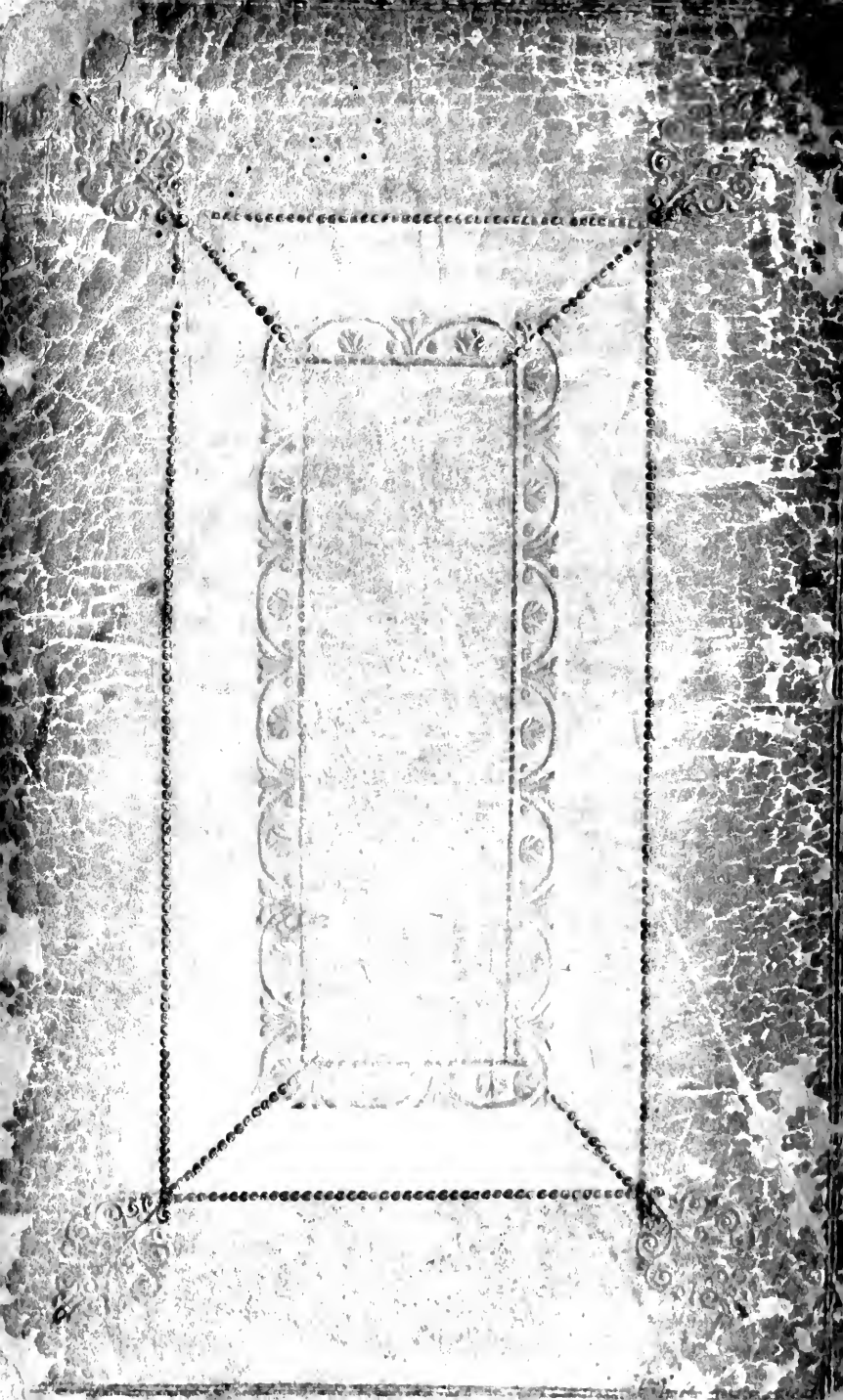
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